

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

NASHVILLE, TENN., MARCH 31, 1910.

New Series Vol. XXI, No. 32

PERSONAL AND PRACTICAL.

—No man in America has written better and more helpful books than Dr. H. C. Mabie, and we are glad to know that he has a new volume about ready for the press, entitled, "The Divine Reason of the Cross."

—In New York City the Board of Aldermen recently passed an ordinance requiring the merchants to tag all cold storage food offered for sale, giving the date when it was placed in the storage and when taken out.

—Dr. Elliot, of new religion fame, is developing into a full-fledged crank. His three-foot library, his new religion, and what not, have brought smiles to the faces of thousands of students and thinking people. Is it a sin to be a crank?

—Mr. Carnegie, president of the Peace Society of New York, is putting stronger emphasis upon the plea for world peace than ever before. He has just published for free distribution a pamphlet written by himself on this subject.

—The question is being asked in many of the daily papers as to whether or not Mrs. Russell Sage has become a suffragette. She has lately given \$2,000 to this cause, and it is taken for granted that this is a committing of herself to this interest.

—Two weeks ago a woman in Chicago lost the sight of one of her eyes by the wound of a hat pin. This delicate instrument of headgear, protruding from the hat, pierced the eye of the lady near by, and the damage was done.

It is greatly to be regretted that Mr. Knapp, chairman of the Interstate Commerce Commission has returned to Washington from Chicago, giving up all hope of the settlement of the strike of 27,000 railroad men in that city.

—There is great hope now that the punishment of banishment to Siberia may soon be abolished. This year the Duma of Russia has cut short the appropriation to \$34,500. The Government is constantly reducing the number of exiles, and it is hoped that this blackened piece of heathen injustice will soon end.

—The Philadelphia strike continues, and it seems that at present all parties are further from agreement than they have been at all. Several persons have been killed and hundreds have been wounded, and there has been great loss of money on both sides. Verily, the devil is getting in a fine work for himself.

—We notice the statement in one of our exchanges that Virginia is the only Southern State that did not have a lynching during the year 1909. We shall await further testimony for the truthfulness of this statement. It may be true, but we doubt it sincerely, and really hope that it is a mistake. In the meantime we rejoice with Virginia.

—There is no question but that the women are making progress along all lines. In London a bank is conducted solely by women, only one man being employed, and he is a porter. We wonder why he is allowed to remain. Now, if the women can just get along with each other with only one man around, it will be another feather in their favor.

—It is now announced that President Roosevelt may lead an Anarctic expedition, to be sent from the United States. We venture to say that should he make the trip and attain success, even though he carries in a cold climate for a while, he will be able

READ OUR RECORD.

The following is the record of Tennessee Baptists in their gifts to Home and Foreign Missions for the present Southern Baptist Convention year:

OUR AIM THIS YEAR.

Home Missions	\$20,000 00
Foreign Missions	27,000 00

RECEIPTS TO DATE.

Home Missions	7,058 35
Foreign Missions	8,485 45

YET TO BE RAISED.

Home Missions	12,941 65
Foreign Missions	18,541 55

It will be seen from these figures that Tennessee gave last week only \$252.82 to Home and Foreign Missions, about equally divided.

Yours in service,
W. C. GOLDEN.

to make it hot for the man who may question his statements when he returns.

—Get a set of the charts published by the Home Board, and costing 25 cents. From them you will see 90 million people in America, with only 20 million of them Christians. You will see them coming to this country at the rate of a million a year. Both patriotism and godliness will cause you to ask the question, "What will the final result be?"

Mr. Roosevelt has said his last farewell to his hunting companions away down in Egypt, and has turned his face homeward. It is expected that he will reach America by the 15th of June. He has determined to be met as a private citizen, and this decision seems to have spiked the guns of some of his enthusiastic friends.

—It is said that electric cars in Chicago kill one person every three days. This means 122 people go into the great beyond through this one medium of death in that great city every year. This is deplorable. There certainly ought to be some way to decrease the danger and fatalities connected with this great and necessary traffic.

—Vice-Presidents James Davenport, of Downtown, and R. E. Downing, of Henning, are arranging to have a thorough canvass of their Associations for Home Missions. Why should not something of the kind be done in every Association? These brethren have sent for literature, and have begun with their home churches, according to the Bible plan.

—The public beggars of our great cities are a crying nuisance. It was found out a short while ago by a run on a Cleveland bank that some six or more of the depositors were paupers and were receiving aid from the city. One had a balance of \$1,000. It is also said that a public beggar on the streets of Louisville owns a large building on Fourth Avenue. There ought to be some remedy for this.

—The latest figures of the world's population are given as 1,544,510,000. The nominal Christians of the world, including members of the Greek, Roman and Protestant churches, make a total of 534,940,000. There are 175,290,000 Mohammedans, 10,860,000 Jews and 823,420,000 heathen. In other words, out of every 1,000 people it is estimated that there are 346 nominal Christians.

—A late report of the Baptist strength of Ontario and Quebec, Canada, shows 503 churches, 374 or-

ained ministers and 51,910 members. The churches contributed for home expenses, \$537,241.82; for work abroad, \$128,694.77, making a total of \$665,936.59, an average of about \$12 per member. This is a fine showing. We wish it could be said of our Baptists everywhere.

—The methods of philanthropy are increasing. It is now stated that a capitalist will erect a \$200,000 bakery in North St. Louis, where he will make and sell bread at three cents a loaf. Even at this price it is declared that he will make one and one-half cents. From this it will be seen that one way of saving would be for the women to learn how to make bread in their homes.

—Dr. Johnston Myers has been appointed on the Commission to visit Africa. They are to meet the new king of the Belgians in the heart of the dark continent and look over the ground with him where the atrocious crimes were committed under his uncle, Leopold's, administration. It will be a great day that will bring about anything which will help in some way to remove the blot of that record.

—That was a curious mistake that went forth in our religious papers some weeks ago to the effect that Rev. John Lowe, missionary to China, was dead. It grew out of the notice of the death of Rev. J. W. McCullom, of Japan. Thousands will grieve at the death of the noble McCullom, and just as many will rejoice that Brother Lowe is still with us. He is now in Missouri doing good work.

The Baptist Young People's Union of Nashville met at the First Baptist Church last Monday evening. There was a large and enthusiastic audience present to hear the great address of Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board. The address was greatly enjoyed, and we are sure that Dr. Willingham's visit to us will mean much for the cause of Foreign Missions in our city.

—Many wonderful things have come from behind prison bars that probably would never have been known but for the prison. So it can be truthfully said that good comes from imprisonment. Bunyon's Pilgrim's Progress was written in prison. The information of chapters, verses, words and letters of the Bible was found out by prisoners. And now a prisoner in a Minnesota penitentiary has produced a hybrid lemon, which weighs three pounds, and is eighteen inches in circumference.

—A splendid business transaction. What? The mountain school work of the Home Mission Board. Last year the value of the property held by these 26 institutions increased \$64,122, and the local communities gave all of this but \$16,108. These schools had in them 22 teachers and 614 scholars. These scholars are the teachers largely in the mountain sections of the four or five States for the public schools. When you think of what this means you will realize what the first sentence of this paragraph means. Did you know that four of these schools are in Tennessee?

—New emphasis has been given to the effectiveness of the power of public officials. The superintendent of an Indian agency in Oklahoma has warned the authorities that unless the prohibition law is better enforced he will remove his headquarters for Indian payment to some other locality. The local officers have gotten busy. We hear considerable of late about the failure of prohibition in Tennessee. The president of the City National Bank of Knoxville, however, gives what he claims is a conservative estimate to be \$800,000 a year directed through general trade channels for good that formerly went to the saloon. Some of our Tennessee people might put that in their pipe and smoke it to profit.

THOUGHTS IN THE NIGHT.

BY MRS. LIZZIE JONES BOYKIN.

The shadows of evening had drawn round me close,
The glow had gone out of the west;
The wild bird dreamed on her low downy nest
And the world was asleep and at rest.

I sat by my fire-side alone and I thought;
The thoughts came so thick and so fast,
As the fire burnt low, and the night grew apace,
My heart became a whirl of unrest.

I thought of the love I might have given out,
Of the ones I might yet delight;
I thought of the sorrow, of suffering and strife,
Of the brave ones who fell in the fight.

I thought of the pain down deep in the heart,
With the face so smiling and bright;
Then thought of my dead, who had gone on before,
And had left me alone in the night.

"Oh, why such destruction of life and such pain,
Why suffering, and sorrow, and strife?
O Master of heaven and earth," I did cry,
"Thou Lord both of death and of life."

Hush thou, and be still, for at last thou shalt know,
Some day thou shalt quite understand,
Why souls have to suffer, and seeds die to grow,
And death is abroad in the land.
Smithville, Tenn.

HOW TO GET RICH.

By J. J. Taylor, LL.D.

"Since the people began to bring the offerings into the house of the Lord, we have enough to eat and plenty left: for the Lord hath blessed his people."—2 Chron. 31:10.

There is deep pathos in the fact that the destruction of the poor is their poverty. Men who are in the treadmill of necessity, obliged to give their time and energy to the daily task of meeting physical wants, have a gloomy outlook; and it is not strange if they sometimes yearn for the luxuries of prosperity—freedom, opportunity, power. The old Saxon term, w-e-a-l, which is so nearly wealth, means well being, as distinguished from wretchedness and woe. Every comfortable home, every fertile farm, every prosperous business, every trophy of art and inventiveness, represents wealth. There are many rich people who are destitute of liberal education and high culture, and many cultured people who are destitute of liberal wealth; but in any case wealth is the basis of education and culture and all the glories of advanced civilization. The blessedness of giving must wait on the lesser blessedness of getting; and while the poor may be liberal, only the rich can be both liberal and bountiful. Everywhere the blessings of wealth are evident and alluring; and as men are grappling the problem of getting, sometimes flinging themselves into an agony of effort, and wrecking health and morals in the struggle, God discloses the secret to those who trust him: "Since the people began to bring the offerings into the house of the Lord, we have enough to eat and plenty left: for the Lord hath blessed his people."

This utterance touches fundamentals, which many admit in theory, but ignore in practice. Enough and to spare, because the Lord hath blessed! Yet the Scriptures abound in this idea. The supreme Author of all things, Jehovah holds the resources of the universe in his hands. The psalmist says: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the floods." The sea is his, and he saith unto the deep: "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." By his word the waters are filled with all manner of life, and priceless treasures are hidden in their depths. He knows all the fowls of the mountain, and the wild beasts of the forest are his. The riches of the land, the wealth of the mines, the pearls of the seas are products of his power; he made them, and they belong to him. He rules among the kingdoms of men, and gives to whomsoever he will. His sovereign sway exceeds the confines of the earth. He tells the stars, and calls them by their names. From him as the owner of all come the materials which constitute the essence of all wealth.

From him also are the faculties of body and mind needed for getting. In the nature of the case there

are diversities of gifts, as there are diversities of callings. To one he gives five talents, to another two, and to another one, or less than one; but every gift, even the talent for accumulation, comes from him. There are men who have no special talent for acquiring languages, or for solving problems in mathematics; but every man knows something of one language, and every man can count, if he can do nothing more. The question of getting rich is not solely a question of industry and economy; it is primarily a question of native ability, without which no man can succeed. Moses utters the word of exhortation and warning: "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth," and to every man in some degree. The thief that piles his vicious arts to rob and injure his fellowman is using power which he has received from the Almighty. The ungodly man that prospers in honorable ways, or that stoops to methods of treachery and deceit, is trading with talents which God has given, and using materials which God has furnished.

Natural resources, however, and natural talents industriously applied, do not insure prosperity. In the race for wealth many have striven, and many have failed, and many have died slain by the forces assailed. Solomon says: "The race is not to the swift, nor the battle to the strong; neither is bread to the wise, nor riches to men of understanding." The busiest farmer that ever turned a furrow, the shrewdest chemist that ever handled a retort, the wisest botanist that ever pondered the problem of plant life has no power to make a seed sprout, or to bring an herb to blossom and fruitage. He may plow and pulverize, may plant and sow, may cultivate and protect with the utmost industry and care; but in themselves these activities are not enough, and after he has done his best he must wait on God who giveth the increase. All the forces of nature are under his control. By his breath frost is given, and the breadth of the waters is straitened. By his knowledge the deeps are broken up, and the clouds drop down their dew. He giveth snow like wool, and casteth forth ice like morsels. By his power he bringeth in the south wind, and causeth the east wind to blow in the heavens. To satisfy the desolate ground and to make the tender herb spring forth he sendeth rain on the earth where there is no man, and causeth the sun to rise on the evil and the good. According to his covenant seed time and harvest, summer and winter, day and night shall not cease till time shall be no more. For the earth bringeth forth her fruit of herself, first the blade, then the ear, after that the full corn in the ear. With the utmost endeavor the husbandman can not coerce the seasons; he is obliged to wait with long patience till he receive the early and latter rain, and even then the blight and the caterpillar, the locust and the mildew may nullify his efforts.

Equally helpless is the manufacturer, the mechanic, the merchant, the miner, the man of every class and calling; in himself he is nothing, and can do nothing. At every stage of his career he is dependent upon God for health, for wisdom to plan, for energy to execute, for skill to conserve. In every enterprise he assumes the stability of natural laws, the conservation of force, the grip of gravitation, the inexorable bond between cause and effect. The testimony of conscience conforms to the teaching of God's Word: "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all," and no man can succeed without his aid. Wicked men admit the truth; in the emergencies of life they call upon God, often confessing their sins and promising amendment of conduct in return for mercies which they devoutly implore.

Jehovah, then, is a partner in every man's business, whether the fact is recognized or not. With the sinner he has an investment of natural ability, of so much health and energy, of times and seasons, and of opportunity. The use of this capital in the service of the devil does not alter the fact that God has made the investment; it simply shows the sinner to be a defaulter and diverter of funds. With the Christian the investment is still greater. In addition to what has been entrusted to the sinner, it includes also right principles of business, and the assurance of divine oversight and guidance. Your heavenly Father knoweth that ye have need of temporal things, and with the promise of the life to come he also gives the promise of the life that now is. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit in the field before the time, and all nations shall call you blessed," saith the Lord. Solomon says: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Else-

where it is said: "The Lord shall command blessing upon thee in thy barns, and in all that thou settest thine hand unto. The Lord shall make thee plentiful in goods, in the fruit of thy cattle and in the fruit of thy ground. The Lord shall open unto thee his good treasure, the heaven to give rain unto thy land in season, and to bless all the work of thy hand. Thou shalt lend unto many nations, and shalt not borrow, and thou shalt be above and not beneath." Through the ages his promises have been fulfilled, and men who have come into great prosperity have devoutly exclaimed: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; thine is the kingdom, O Lord, and both riches and honor come of thee!"

Now, if a man gets capital from a bank, and then invests it in a gambling den or a grog shop, or in some other form of iniquity, his wicked use of the money in no wise absolves him from his debt to the bank. He got clean money, and is held in bonds of a clean obligation; and it is only added wickedness for him to repudiate or evade his just debt. Men may misuse the talents which God has committed to them; but their unfaithfulness in no sense frees them from the obligation to render unto God his righteous dues. When they undertake to thrust God out of their business and deny his claims, they are simply compounding their iniquity, and heaping up wrath against the time to come.

Under Ahaz, a wicked king, Israel got an evil heart of unbelief in departing from the living God and walking in the ways of sin. The doors of God's house were shut, and images of Baal were established in the holy city, while the incense of abomination went up in honor of heathen gods. Men stoutly declared it a vain thing to serve God, and said they had gotten no good from walking humbly before him. But Jehovah did not abate one jot or one tittle from his claims, or in any way weaken his demands upon them. He smote them with famine and poverty, until they were ready to recognize his authority and obey his voice. When they yielded to his righteous will and restored that which they had kept back, abundance was given unto them; and the chief priest said with gladness: "Since the people brought the offerings into the house of the Lord, we have enough to eat and plenty left."

Partnership with God duly recognized and administered is the secret of success. All things work together for good to them that love him. If any of us should start into business with the friendly support of Mr. Morgan, or Mr. Carnegie, or some other man of great ability and vast wealth, we would feel confident of victory in the end. The temptation to belittle or ignore such friendship would be rejected with disdain; and if we should fail to appreciate the kindness or forget to render a faithful account of profits and dividends, we would be dishonored in our own eyes. If any of us should draw supplies from an earthly friend this year, and more or less next year, we would expect to vary the year's returns according to what we got. If the rate of interest was left to us, I think we would make it low enough; but surely we would keep some sort of account, and would make return in proportion to the favors received.

Why not deal as honorably and fairly with our best and heavenly Friend? For himself he needs nothing; but to his people he has committed his cause on earth, and whatever they do in his name according to his word is accepted as done unto himself. The heavens are silent and the earth serene, but he has not forgotten. All things are naked and open unto the eyes of him with whom we have to do; and those who try to hide in the multitude and rob him of his dues wrong their own souls, and gain nothing in the end. Rich in all the treasures of God, he gave all, that we through his poverty might be made rich; and he teaches us to give. There are bags that wax not old, a treasure in the heavens where no thief enters or moth corrupts. There are friends made by the unrighteous mammon, who shall receive us into lasting habitations at last. There is blessedness in giving, and we have the assurance that whatever we give shall be given to us again, good measure, pressed down, shaken together and running over. "If you like the security, down with the dust." Amen.

Knoxville, Tenn.

HOW TO BE MISSED.

Rev. J. N. Booth.

There have been many sentimental things said and written about "the empty chair" in the home, as if the highest ideal of home-life consists in occupying

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

(The following poem is printed by request, and is one which the immortal Lincoln never tired of repeating. It is said to be his favorite bit of verse. The author was William Knox, a Scottish poet:)

O, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall molder to dust and together shall lie.

The infant the mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant who blessed—
Each, all are away in their dwelling of rest.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter had worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats up the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed
That withers away to let others succeed;
So the multitude comes—even those we behold—
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling,
But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wall from their slumber will come;

They joyed—but the tongue of their gladness is done.

They died—aye, they died—and we things that are now,
That walk on the turf that lies o'er their brow,
And make in their dwellings a transient abode,
Meet the things that they met on the pilgrimage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draft of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,
O, why should the spirit of mortal be proud?

a seat. Maybe we would better think about the unfinished task, or the unused implement of industry.

When Dorcas died, the widows didn't go off into panegyrics about the empty chair, but they referred tearfully to the very utilitarian matter of coats and garments upon their bodies, made by the hands now still and cold in death. She was missed, because of what she had done, as well as by where she had been.

People should be missed, not because they are out of sight, but out of the work. Be on to your job, but be there with the goods. Let the book of your church treasurer have a blank when you are gone, as well as the book of the clerk.

But attendance and contributions do not comprise anything like the full round of one's privileges and obligations. If these were all, an automaton with a slot attachment might be rigged up to supply your place in your absence. Money is indispensable to the success of anything that has expenses at home and enterprises abroad, as all live churches have, but there are other and more valuable elements in church life and influence. Not the dollar mark, but the cross, is the symbol of our hope and the sign by which we shall conquer.

Nashville, Tenn.

THE LEGACY OF PEACE.

Rev. O. C. Peyton.

Jesus said, and they were among his very last words spoken on earth: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Let us dwell for a few moments on this precious assurance. It is a rich portion of the inexhaustible heritage of the saints.

How we treasure the last words of our departed loved ones! When my dear father was about to fall asleep in Jesus, one of his loved ones leaned over the bedside to catch what he was trying, with choked and feeble utterance, to say, and the words were: "I am resting on the promises." I have thought of that moment and recalled those last words time and again, as the years have come and gone. They gave assurance that the life of trust and service of one beloved was ending in a joyful entrance into the life everlasting. The very remembrance of those words, recalled amid life's cares, temptations and toils, has been to me a potent safeguard and a living inspiration.

But, dearer far these words of my dying Saviour! This is his legacy to you, beloved, and to me—a legacy of peace. And, what peace it is! It is peace he hath purchased at infinite cost. It is peace that accompanies forgiveness through his own precious blood. It is peace that is mine because he, its author and giver, is mine.

"There comes to my heart one sweet strain,
A glad and a joyous refrain,
I sing it again and again,
Sweet peace, the gift of God's love."

It is peace that the angels, in their joyous song on Bethlehem's plains, linked with "Glory to God in the Highest." Hence, it is, I am sure, a peace as precious and as satisfying as omnipotent power and infinite love can make it. Ah! this is such peace as my restless, longing soul needs. I have known in my experience the sweetest thrills of earthly joys, and I have gone down, down, down into the lowest depths of earthly sorrow. This peace in Jesus, I gladly testify, has ever sanctified to me life's blessings and made me calm and submissive amid life's bitterest trials. I found this peace through simple, confiding trust in the blood of Calvary's cross. "Being justified by faith, we have peace with God. He giveth his beloved rest."

How different is this, my peace, from the false and counterfeit peace in which so many, many live and are likely to die! The world's peace is good, while the stream runs smoothly along and the sky is clear, but alas, soon the awful cataract is reached, the raging storm gathers fury, and this baseless, deceptive peace is gone. Many a sad and wretched soul has said: "Peace, peace," when there was no peace. The peace of the world is a sham. It is worthless.

"Not as the world giveth," said Jesus. The peace in my soul is deep, calm, lasting, yea, everlasting. The world, with all its charms, cannot give it. The world, with all its painful vicissitudes, cannot take it away. It is brightest in the hour of sorest trial. It will light up for me the dark valley of the shadow of death. The psalmist is speaking of the believer when he says: "The end of that man is peace." Ah, yes, often the believer's death-bed is like the deep, calm repose of the summer's evening sky, when all nature is hushed to rest. The departing soul is then like the vanishing sun peacefully disappearing to rise and shine on another and far-distant land.

Dear, friend, do you know in your heart's experience this peace which passeth all understanding? Is it "garrisoning as in a citadel" your heart hour by hour? Do you walk the pathway of your daily life feeling assured "I am at peace with my God." If so, let come what may of trial, sorrow or pain you need not be disturbed. You are hidden in the crevice of the rock and the fiercest storm will sweep by and leave you calm and restful. Here, then, is a little chorus. Let us sing it softly and tenderly together:

"Peace, peace, sweet peace,
Wonderful gift from above—
O wonderful, wonderful peace,
Sweet peace, the gift of God's love."
Pulaski, Va.

TWO RED LETTER DAYS.

The second Sunday in this month was a red letter day with our little church at Upton. The occasion

was the taking of an offering for Home and Foreign Missions. This is the third offering to these two causes since I have been pastor. They gave \$45 two years ago. Last year they gave only \$40. These offerings were nearly double what they were accustomed to do. Two years ago I assisted the collector in making a personal canvass of the membership, and we got \$66 for Home, State and Foreign Missions. Last year two of our good women made the canvass and received \$60 for the three causes. Last Sunday morning blank slips of paper were passed through the audience, with the request that one should be handed to each member. Then the distressing need of the work was presented in a five-minute talk, when we prayed and asked the Lord to show us our duty and help us to do it. Then each one wrote their subscription on the slip and handed it to the ushers at the door. \$90.25 was joyfully given, and those who were absent will run it to \$120, or more. Almost every member gave.

Tuesday morning was a great day at Lynnland College, Glendale, Ky., of which Prof. A. Hollis, a noble Tennessean, is president, and this writer counts it an honor to assist him in the Department of Mathematics.

A half-hour each morning is given to a devotional service. Prof. Hollis has almost every morning since the first of the year presented some scripture on the plan of salvation. Tuesday morning was harvest time, and more than fifteen young people were happily saved. It was an old-fashioned revival that consumed all the forenoon. It was glorious. Is the Christian school worth while? A school where you are free to teach the truth and urge people to believe it and obey it?

Prof. Hollis has resigned as president to take effect at the close of this school year. Some Tennessee church should lay hands on him.

The church here at Upton has declined to accept our resignation offered last Saturday, to take effect June 1. A committee has come to us, urging that we reconsider. We are in a strait betwixt two. It is good to be here. But it is only half-time work, and we must have all our hours busy.

T. RILEY DAVIS.

Upton, Ky.

A NOTABLE DAY IN NEWBERN CHURCH.

Sunday was a joyous day for the Baptists of Newbern. The occasion had been looked forward to with eagerness by the membership for several months. It had just been one year and one week since the burning down of our old church. The weather was delightful, and services opened with 101 in the Sunday School. After a large congregation gathered, and a song of thanksgiving and rejoicing had been sung, unexpected to a large part of the people, Mrs. H. C. Porter arose, and in a graceful and well-worded address, presented Bro. Jas. T. Harris, chairman of the building committee, with a splendid gold-headed umbrella, in token of the appreciation of the congregation for his faithfulness and efficiency in superintending the construction of the building. On account of the illness of his wife, Bro. I. N. Penick was not able to be with us as had been announced, but, to the great pleasure of the church, Bro. E. G. Butler, of Trenton, our former beloved pastor, was with us and preached an impressive sermon to an attentive and appreciative audience, at the close of which five members were received by letter. The great occasion was not altogether without sadness, since at 2 o'clock in the afternoon we were called together to attend the funeral of Bro. F. S. Harvey, one of the oldest members of our church. Brother Harvey was in his eighty-third year, and had been a faithful Baptist for sixty years. He was a very devout man, and had been very useful in revival services in winning souls to Christ. At night, Brother Butler preached another excellent sermon on "Christian Love" to a delighted congregation. The occasion was one long to be remembered by the church, and we trust the beginning of larger things for the cause of Christ here.

Fraternally,

JNO. W. WADDY.

Newbern, Tenn.

We are in the midst of a great revival here. Evangelist Terry Martin came to us March 13. The interest has increased at every service since. Brother Martin is a power for good. He knows how to fight sin with the gospel of Jesus Christ. Up to the present we have had six conversions and five additions to the church. The meeting continues. Pray for us.

D. S. BRINKLEY.

Dickson, Tenn.

ORPHANAGE NEEDS.

1. We are going to need more money than ever before. We have more children than we have ever had. Counting those who have been in the care of Davidson County as pellagra patients, we have now 77 children; and we have been notified that we will have to take these children again. Most of them seem about well of the disease, and as the physicians are deciding that it is in no sense a contagious or communicable disease, we will have them to provide for. This is quite in advance of any number of children we have ever had before, and will take quite an increase over previous years in contributions. So the friends of the Home throughout the State must bestir themselves in its behalf. Other States with fewer Baptists than we have are supporting much larger institutions of this kind than ours.

2. We need more room. We are now crowded to the limit in our present quarters. We could not possibly care for the children that we now have in the Home through the winter.

During the past winter we were compelled to refuse to take a number of children for whom application was made. Since the warmer weather has come and we can make arrangements we could not make during the cold weather, by the utilization of room unsuited for children during the cold weather, we have been taking some more; but cannot possibly take all the children who ought to come.

To my mind the only possible solution for our needs is a change of location and an enlarged plant. Our present location is not suited for a larger number of children than we have now, and I fail to see how it can possibly be adapted to such purpose. Of course in order to do this we will have to expend some money. To buy a new location with more land, and equip it as it should be done, will cost more than we could possibly realize from our present property. Here is a splendid opportunity for some wealthy Baptist to establish a work that will be doing good long after he has passed away.

3. We need to provide better facilities for the industrial training of our boys. As we are now situated, it is impossible to give this kind of training as it should be done. Until recently the number of boys in the home has at no time been large, but the number is growing rapidly. It is imperative if we take boys into an institution like ours that they shall have some training that will teach them practical industry, and enable them to make energetic, competent men as they go out into the world.

The Secretary is sorry that he can not take all the children who apply for admission, but if the Baptists of Tennessee want us to care for all that come to us they must rally to the support of the work and enable those having the work in charge to equip a home that will measure up to our needs.

The Board of Managers is trying to secure another location out of the city, where the children will have more room and where we can arrange to give a home to every needy child that calls upon us. To do this we are going to have to call upon the Baptists of Tennessee for help, and we feel sure they are going to respond as they have ever done to the call of the Home. The Board of Managers is simply serving the Baptists of the State in carrying on the work, and as the task assigned us has outgrown the equipment furnished us, we can only ask that you enable us to do well what you have placed in our hands.

Let us build in Tennessee an institution of this kind that our people can point to with pride, and say this is what we are doing for the needy and helpless.

Yours for the children,

E. K. COX,
Secretary.

Nashville, Tenn.

"ONE OF GOD'S POWER HOUSES."

So Rev. A. E. Brown, Secretary for Mountain Schools of the Home Mission Board, characterized Carson and Newman College in a splendid address on Home Missions in our church this morning. He spoke also to the students in the chapel in the afternoon. On last night, Saturday, Rev. G. H. Crutcher, D.D., and Bro. Hart, Missionary to Argentina, were with us, and delivered stirring addresses on Home and Foreign Missions. The Sunday School this morning carried out an excellent program on Home Missions, and had a good collection.

The speakers for Commencement, May 25-27 have been arranged for; the bill of fare is excellent. Rev. Charles F. Ralston, Yonkers, N. Y., will preach the sermon, Judge J. C. Pritchard, of North Carolina, will

deliver the literary address; Secretary, and our former President, J. T. Henderson, of Bristol, will be the alumnal orator, and Rev. Spencer Tunnell, D.D., will give the Thursday night pay lecture. I am sure many friends and former students will want to attend.

Manager Sharp is getting in fine shape the program for the Baptist Assembly, which will be held in July. You will hear more of this later on. I understand the program will appear in the Convention Teacher, as well as in pamphlet form.

M. D. JEFFRIES.

MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION.

This Convention is fortunate in meeting with Fall Creek Church. It will be royally entertained. This church is a giant, and the people of the vicinity are aroused on the Sunday School work. Let every Vice-President and Sunday School worker attend this great spiritual and intellectual feast.

S. N. FITZPATRICK,

Vice-President for Concord Association.

A VISIT TO NEWBERN.

It was my happy privilege to visit the Newbern Baptist church on Sunday, March 20th, and to preach the first sermon in their beautiful new house of worship, which has just been completed. They had planned to hold their first service in their new house on the above date, and had asked Bro. I. N. Penick, of Martin, to preach for them, which he had kindly consented to do; and I had promised to preach for them the following Sunday. But on account of the serious illness of his wife, Bro. Penick could not go. This was very deeply regretted, both by the church and this scribe.

This church has been without a pastor for nearly a year, but, unlike many other congregations when without a pastor to lead them, they have not been idle nor grown cold and indifferent. They have bought and paid for a beautiful corner lot on Main Street, and have erected one of the most conveniently arranged, modern, up-to-date houses of worship to be found anywhere, at a cost of \$10,000. This house is specially arranged for Sunday school work, having three Sunday School rooms on each side of the main auditorium, all of which can be thrown into the main auditorium, which gives them a seating capacity of about 600. They also have a large prayer-meeting and B. Y. P. U. room, a primary room and two other rooms just back of the main auditorium. These rooms are nicely furnished with beautiful carpets and up-to-date furniture, and heated by a furnace.

They have kept up their prayer-meeting, B. Y. P. U. and Sunday School, and had 102 present at S. S. on the opening Sunday of this beautiful new house.

This heroic little church has a membership of about 140, most of whom are poor people, and none of them rich, yet there were six members who contributed \$5,000 to the building of this new house; four of them giving \$1,000 each. Others gave as they were able.

Mr. Jas. T. Harris, who is one of the deacons, and superintendent of the Sunday School, was chairman of the building committee, and to his untiring efforts, skill and economical oversight of the work, more credit is due than to any other one member of the church. This the membership fully recognize, and, before the preaching service last Sunday, Mrs. Katie Porter, in behalf of the church, presented him with a beautiful gold-handled umbrella as an emblem of their appreciation of his faithful service in the building of their new house. Mrs. Porter's presentation speech was most beautiful and impressive, as was the response of Bro. Harris.

But the day was not without its sorrows, for in the afternoon at 2 o'clock the house was packed with sorrowing friends, who had met to pay the last tribute of respect to the remains of Deacon F. S. Harvey, one of the oldest members of the church. Bro. Harvey had watched the progress of the new church building with great interest and was anxiously waiting for its completion, so that he could attend the first service held in it. But alas! God took him the day before the first service was held, and on that day that he was so anxious to see, this writer conducted his funeral, assisted by the other pastors of the town. Bro. Harvey was in his 83d year and had been a member of the Baptist church 62 years. He leaves one son, one daughter, an aged widow, and several grandchildren, and a host of friends to mourn over his departure.

Though mingled with sorrow it was a great priv-

ilege to the writer to visit this church where he tried, as pastor, to lead them for one year and a half.

I do not know of a field so promising, and so fraught with possibilities, and so wide open for Baptists as is Newbern. May God soon send them a good pastor.

ED. G. BUTLER.

Trenton, Tenn.

PASTORS' CONFERENCE.

MEMPHIS.

Seventh Street.—Pastor I. N. Strother preached on "Samuel, a Gift from God," and "Withholding of Divine Presence." Three received by letter. 235 in S. S. Raised about \$50 in S. S. for Home and Foreign Missions. Meeting through the week, led by G. H. Crutcher, D.D.

First.—Pastor Boone preached in the morning, Dr. F. B. Meyer at night to perhaps a thousand people. One received by letter and four baptized. A great day.

Central.—Mr. Marion Lawrence, of the World's S. S. Convention, spoke at 11 a. m.; Dr. Nowlin, of Owensboro, Ky., who is holding a revival, preached in the evening. Outlook for revival growing more favorable. Dr. Nowlin is assisted by Rev. and Mrs. Barcafer, of Kansas City, as singers.

LaBelle Place.—Pastor J. W. Gillon preached at 11 a. m. on "City Missions as Related to Home Missions," and "Man and Immortality." Meeting begun. Two great audiences. Three additions by letter. Three baptized.

Meacham Town.—C. A. Koonce preached at 7:45 on "The Prodigal."

Bellevue.—Evangelist W. P. Price preached at both hours. Two received by letter. Meetings continued.

McLemore Ave.—Pastor W. J. Bearden preached on "God's Unchanging Providence and Grace to His People," and "Rivers of Life in the Desert. Two received by letter. Great day.

Boulevard.—Bro. O. C. Stone preached in the morning, Rev. H. F. Burns at night. Interesting services and good prospects for our revival meetings, which are to be led by Bro. D. A. Ellis, of Corinth, Miss.

Binghamton.—Pastor preached on "The Source of Our Power," and "Christ the Master Warrior." Good S. S. Took collection for Missions. Good day. Good B. Y. P. U.

Rowan.—Pastor D. D. Chapman preached in the evening on Luke 16:2. No preaching in the morning. Children consumed the time of the pastor. 85 in S. S. Very good day.

Germanatown.—Pastor J. C. Greeno preached at both hours. Good services.

Union Ave.—Pastor E. L. Watson preached at both hours. Good services. One addition. Protracted services.

JEFFERSON CITY.

Beaver Creek.—Pastor Chas. T. Beall preached Saturday evening on "Seeking Jesus;" Sunday morning, "The Harvest Determined by the Seed." Good S. S. Two dollars from S. S. for Missions. First offering.

Pleasant View.—J. H. DeLaney preached Sunday on "Having a Purpose in Life." 64 in S. S. Large crowd and good interest.

Whitesburg.—Pastor S. E. Jones preached on "The Divinity of Jesus," and "Evidence of a Genuine Christian Experience." \$5 received for Ministerial Education. Good services.

First.—Dr. A. E. Brown, of the Home Mission Board, made an address at the morning service on "Missions." Preaching by pastor at the evening service on "The Christian's Ambition." Eight baptized.

Cherry Grove.—Preaching by S. S. Story on "Fear- ing God."

Oak Grove.—Pastor J. M. Burnett preached on "Conquest of the Gospel." Collection for Missions at both S. S. and church services.

Macedonia.—J. G. Carmichael, pastor, preached on "Watch," and "Resurrection." One received by letter.

MORRISTOWN.

First.—Pastor Spencer Tunnell preached at the morning service on "The Risen Christ." Dr. A. C. Brown, of Asheville, N. C., preached in the evening. 218 in S. S.; 4 additions by letter; 1 approved for baptism.

Clifty.—Pastor W. N. Rose preached on "Some Thoughts on the Resurrection," and "Paul as a Pastor." 89 in S. S. Large congregations and good interest. Clifty is the best mining town in the State.

PASTORS' CONFERENCE

NASHVILLE.

First.—Dr. R. J. Willingham preached at the morning hour. The pastor preached at night. Two were received by letter. The offering to Foreign Missions will reach \$1,500. Dr. W. B. Riley will be with us in a series of meetings in April.

Third.—Pastor Yankee preached on "The Resurrection." At the morning hour the church raised \$50 more than they were apportioned for Foreign Missions. Two professions; 212 in S. S. Dr. Willingham preached at night on "God's Love to the World." Splendid day.

Edgefield.—Pastor Lunsford preached at both services. Large congregations. 235 in S. S.; baptized 3 at night.

North Edgefield.—Pastor Hudson preached at both hours. Subjects, "The Question of the Soul, as Answered by Man's Risen Redeemer—Because I Live Ye Shall Live Also," and "The Blind Beggar by the Way." Good services. Will begin a revival next Sunday. Dr. E. H. Yankee, pastor of the Third Baptist Church, of this city, assisting. Mission day in S. S. next Sunday morning.

Immanuel.—Pastor Rufus W. Weaver preached at the morning service upon the subject, "If a Man Die Shall He Live Again?" Evening subject, "The Resurrected Life." Three baptized. Large congregations. Increased attendance at the B. Y. P. U. Graduation exercises in the S. S.

Seventh.—Pastor preached morning and evening on "What Is Your Life?" and "Sold Their Souls for a Piece of Land." Bro. Inlow preached in the afternoon. Received 3 by letter, 8 for baptism; 15 baptized; 5 approved for baptism. Meeting closed with 30 or more professions. 24 additions.

Howell Memorial.—Pastor Cox preached on "Some Principles in Giving," and "Grieving the Spirit." 150 in S. S.; 69 in Richland Mission. Good offering for Foreign Missions.

Centennial.—Pastor J. N. Booth preached at both hours on "Christian Obligation," and "Christian Assurance." 160 in S. S.; good B. Y. P. U. Congregations fair.

Lockeland.—J. E. Skinner, pastor. Dr. J. M. Frost preached in the morning on "Our Interpretation of Jesus." A fine sermon and greatly enjoyed. The pastor preached in the evening on "Fruit Bearing." It was truly a great day. 122 in Sunday School, and contributed to Home and Foreign Missions, \$107.20. Church collection for Missions, \$330. 29 in B. Y. P. U.

Belmont.—The pastor, Rev. B. H. Lovelace, preached to a fine congregation in the morning on "God's Plan of the Ages," and in the evening on "Blessed Are the Peacemakers." 105 in the S. S. Good B. Y. P. U.

North Nashville.—Pastor W. D. Wakefield preached on "The Message of an Empty Tomb," and "The Message of the Resurrection to the Lost." 185 in S. S. Two professions. One addition by baptism. Three baptized.

Calvary.—Pastor Woodcock preached on "We Are Thine," and "Evil." 65 in S. S.; 40 in B. Y. P. U. One baptized.

Calvary Mission.—Bro. Jennings preached on "Christ the Good Shepherd." 30 in S. S.

South Side.—Missionary program observed in the S. S.; 238 present. Pastor spoke on "Our Obligation to Give the Gospel to the World," and at night on "The Resurrection of Jesus." Fine collection for Missions. Good S. S. at West End Mission.

Grand View.—A. E. Booth, pastor. Preaching at evening services by pastor. Very fair congregation.

Grace.—Pastor Johnson preached in the morning on "Our Risen Lord's Command." In the evening he preached on "Prodigal Leaving Home." 60 in B. Y. P. U.; 93 in S. S.; 2 additions at evening service. Meeting closed Wednesday night. Bro. Skinner was with us and did fine work. 28 additions in all.

Rust Memorial Mission.—Pastor Johnson preached on "Resurrection and Missions." 47 in S. S.

Mt. View.—Pastor Fitzpatrick preached on "God With Us." Church will hold memorial service on the fourth Sunday in May in memory of Bro. Ed Thomason, who was killed Feb. 2, 1910. The fourth Sunday is also set apart as the day to baptize nine approved for baptism.

Round Lick (Watertown).—A. E. Booth, pastor. Preaching at 11 o'clock. Fine congregation. S. S. increasing in numbers and interest. Good collection from S. S. for Foreign Missions.

Waverly.—Pastor W. D. Mathis preached on "The Risen Christ," and the "Unchangeable Christ." Good congregations. Bro. T. O. Reese is to assist

the pastor in a series of meetings, beginning next Sabbath.

Hopewell.—Pastor W. H. Vaughan preached Saturday on "Personal Work," Sunday morning on "Christ and Him Crucified." Reorganized our S. S. with 50. Collection, \$3.95.

Gallatin.—A. H. Huff preached on "A Golden Chain with Wondrous Links," and "The Transfiguration of Evil."

Orlinda.—Pastor L. C. Kelly, preached in the morning from Luke 23:28. Good congregation. 87 in S. S. One member volunteered to become responsible for the support of a native missionary in China. No services at night on account of pastor leaving for Nashville. Good B. Y. P. U.

Auburn.—Pastor S. M. Gupton preached Saturday and Sunday. He also preached at Shiloh in the afternoon. Good services and good interest.

Grant.—Rev. L. S. Ewton preached in the morning on "What Must I Do to be Saved?" At 3 p. m. he preached at Commerce on "Foreign Missions." Work in New Salem growing.

KNOXVILLE.

Chairman Dance in chair. Prayer by Bro. J. C. Davis. Paper by Bro. W. L. Winfrey on "The Neglected Segments of Our City Work." Bro. J. L. Hart, returned missionary from Argentina, was present.

First.—Pastor Taylor preached on "Salvation Through the Resurrection," and "Knowing the King." 406 in S. S.

Broadway.—Pastor W. A. Atchley preached on "Jesus' Victory Over Death," and "Ground of Belief in Immortality." 470 in S. S. One received by letter.

Bell Ave.—Pastor, J. H. Sharp. G. H. Crutcher, D.D., preached in the morning on "Home Missions." The pastor preached in the evening on "The Home of the Soul." 658 in S. S. Three received by letter.

Baumont Ave.—Pastor J. F. Williams preached on "Death and Resurrection of Our Master." Evangelistic service in the evening, subject, "Christ's Last Command." 160 in S. S.; one received by letter. One profession at the evening service; four forward for prayer.

Deaderick Ave.—Pastor C. B. Waller preached on "The Church We Need," and "A Search for the Black Sheep." 656 in Main S. S.; 42 in Dale Ave. Mission. Five received by letter. "New Church Day" observed in the morning. Great crowds; fine interest; one profession.

Sharon.—Pastor S. G. Wells preached on "Resurrection," and "When to Laugh." 109 in S. S.

Third Creek.—Pastor A. F. Mahan preached on "The Resurrection," and "A Pure Heart." 135 in S. S.; three received by letter. Good B. Y. P. U.

Smithwood.—Pastor J. C. Shipe preached on "The Resurrection," and "A Return to Sanity." Fine services. 86 in S. S.

Lincoln Park.—Pastor M. C. Lunsford preached on "Consuming Fire," and "The New Birth." 92 in S. S. Two approved for baptism. Good Sunbeams and B. Y. P. U. Good day.

Mt. Olive.—Pastor G. W. Shipe preached on "Changed Conditions." B. Y. P. U. service in the evening. 90 in S. S. Congregation larger than in the past few weeks.

Powell's Station.—Pastor Green preached on "Christ's Poverty enriching Humanity." 60 in S. S. Good day.

Middlebrook.—Pastor Green preached in the morning on "Honoring God." 62 in S. S. Good services.

Oakwood.—Pastor Geo. W. Edens preached on "Why Be a Missionary?" and "The New Man." 230 in S. S. Large crowds at both hours.

Fountain City.—Pastor M. C. Atchley preached on "The Soul Immortal," and "The Touch of Jesus." 128 in S. S.; 2 received by letter. Mission collection in S. S., \$14.

Lonsdale.—Pastor J. M. Lewis preached on "Rejecting Christ." Rev. G. H. Crutcher preached in the evening on "Home Missions." 239 in S. S.; 2 received by letter. Good collection for Missions.

Gillespie Ave.—Pastor Hutson preached in the morning on "The Death of Moses." Bro. J. L. Hart, returned missionary from Argentina, spoke at night. 240 in S. S.

Island Home.—Pastor, J. L. Dance. Rev. J. L. Hart spoke in the morning on "Missions in Argentina," and the pastor spoke at night on "God's Purpose in Punishing Sin." 287 in S. S. A very fine day. \$16 for Missions in S. S.

Immanuel.—Pastor W. A. Catlett preached on

"Jesus Only," and "The Logic of Religion." 155 in S. S.; \$15 for Missions.

South Knoxville.—Pastor John M. Anderson preached on "The Good News," and "Glimpses of Jesus." 216 in S. S. Good day.

Grove City.—Pastor G. T. King preached on "Empty Tomb," and "Seeking a Bride." 190 in S. S. Excellent B. Y. P. U.

Pleasant Grove.—Pastor W. H. Hodge preached on "Feeding the Five Thousand." Prayer meeting at night. Good S. S. Fine interest.

Stock Creek.—Pastor F. E. White preached on "Symbols of the Holy Spirit," and "Where Will You Spend Eternity?" 60 in S. S. Good B. Y. P. U.; one request for prayer; one conversion.

Etowah.—Pastor W. L. Singleton preached on "He Is Risen," and "Son Remember." Two received, one by letter and one by experience. Great crowds, many turned away. 234 in S. S. S. S. gave \$12.75 for Missions.

CHATTANOOGA.

Avondale.—Pastor Thos. A. Swafford preached on "Way, Truth and Life." The evening hour was filled by two members of the Laymen's Missionary Movement—Messrs. Milligen and Hudson. Great S. S.—148.

East Chattanooga.—The best Sunday School during my present pastorate—102 present. Preached in the morning on the "Doctrine of Election." A very impressive service. B. Y. P. U. at night followed by a fine service. Sermon from Isaiah 1:18. Raised our full quota for Foreign Missions, and will raise altogether more than the \$200 asked for by the Association. The best day yet.

Highland Park.—Pastor Keese preached on "God's Guidance," and "Worship." Memorial song service in the evening. Missionary day in S. S. 168 in attendance. \$52 offering for Home and Foreign Missions. Young ladies' class gave \$20. Mission Committee made partial report. About one-third of wage earning members had pledged to date \$225 for Foreign Missions as against \$88 contributed last year. Outlook very bright.

Hill City.—Pastor W. E. McGregor preached on "The Resurrection of Jesus," and "Spiritual Resurrection." Bro. Annis, a representative of the Laymen's Missionary Movement, made a fine speech on Missions at the evening service. 102 in S. S. Good B. Y. P. U.

Rossville.—Pastor Chas. T. Gray preached on "Doubting the Love of God," and "Hindrances to Prayer." 175 in S. S.

Chamberlain Ave.—Pastor preached on "Mary at the Sepulchre," and "Life Fleeting." Fine S. S.; 25 in B. Y. P. U. S. S. raised \$15 for Home and Foreign Missions.

Alton Park.—Pastor Hazelwood has returned and preached on "God's Divine Promises of Some Better Things," and "Signs of Times." Good S. S. Good interest.

East Lake.—Rev. Lankford preached at 11 a. m. Pastor Chunn preached at night on the "Unanswered Prayer." 89 in S. S. 35 in B. Y. P. U. Good congregation. Meeting will continue through the week.

St. Elmo.—Pastor R. L. Peoples preached on "Resurrection," and "Secret of the Lord." 84 in S. S. Good congregation. On account of conditions, pastor resigned the work.

Tabernacle.—In the absence of the pastor, who is in Augusta, Ga., holding evangelistic meetings, Rev. Julian Rodgers, of Atlanta, preached at both hours. 333 in S. S.

Central.—Pastor D. P. Harris preached on "Bearing His Reproach," and "The Way of the Lord." One profession; same received for baptism. One baptism. Good congregations at both hours. We begin this week our canvass for Missions. Every member of the church will be seen by the committee, and asked for a weekly contribution to Missions. Bro. Greathouse was present at the morning worship, and made a brief, but very pointed, statement about our Seminary. 151 in S. S. Splendid B. Y. P. U.

First.—Pastor Masee preached on "The Broken Alabaster Box," and "The Reasonable Religion." Seven additions since last report. 366 in S. S.

HARRIMAN.

Trenton Street.—Pastor B. N. Brooks preached on "A Purpose and An Effort," and "At Ease in Zion." 222 in S. S. Observed Home Mission day, collection, \$31.85. Collection by church and school, \$115 for Home Missions. Fine B. Y. P. U.

Walnut Hill.—Pastor preached at 3 p. m. on "A Skilled Workman." 45 in B. Y. P. U. Good service.

MISSIONS

State Board—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

Home Missions—Rev. B. D. Gray, D.D.; Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

Foreign Missions—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

Sunday School and Colportage—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

Orphans' Home—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Ministerial Education—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-moody Institute, Dr. H. E. Watters, Martin, Tenn.

Ministerial Relief—Rev. H. W. Virgin, D.D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed. C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

THE BAPTIST WOMEN AND HOME MISSIONS.

VICTOR I. MASTERS, EDITORIAL SECRETARY.

The Home Mission Board is greatly gratified at the increasing interest our Baptist women are showing in Home Mission problems and work.

The women have been giving special attention this year to our Mountain Mission Schools, immigration and the Indians. But our sisters are also showing a deeper interest in the many other problems that have to do with Home Missions. The Home Mission Board is greatly rejoiced at this. We look upon it as one of the brightest promises of a greatly enlarged interest in domestic missions on the part of the entire denomination.

Home Mission problems were never before so intense or so large as they are today. The coming of great hosts of immigrants to our land each year has developed a situation that demands serious attention and large-hearted efforts.

We talk of the peril of immigration. There is no peril of immigration if it is properly restricted, and if the Christian people of this country will look upon the coming of these multitudes as an opportunity to win thousands to the Savior. They can become a threat to our

nation only on condition that we let them remain in ignorance, superstition and sin. There is really a great threat to American institutions in the unconsecrated and irresponsible wealth that there is in immigration.

The last named class, with an abnormal power because of their position, are degenerated through self-indulgence. These pathetic pilgrims of hope from across the sea are hunting for a chance to work and will find it. People who work are not a threat to American institution, not if we who name the name of Christ will be aroused and do our duty by them.

Our women are also becoming more interested in missions because of the unparalleled internal population movements now in process in our own Southland. These movements break up the old community life and bring tens of thousands of persons together in a new and unarticulated environment. This is at once a matchless opportunity and a towering responsibility for Home Mission workers.

The present growth of material wealth in the South is unparalleled in our history. This growth creates a situation which commands the most prayerful consideration on the part of all of us. Shall these vast material forces be concentrated to moral and spiritual ends, or shall they become a stone against which shall be broken up the idealism of the Old South, of which we are so justly proud?

These are just a few of the things that are contributing to a large growth of interest in Home Mission endeavors. May the Lord open the hearts of all of our Baptist women to the study of the Home Mission problems. The sociological changes in our country today are really one of the most significant characteristics of our time. Home Missions is intimately concerned in these problems. Will the churches of Christ be able to dominate social, political and economic forces in our country for the glory of God? That is a question we need to study much and pray much about.

Home Mission Rooms, Atlanta, Ga.

ONE MORE WORD.

The observance of the Week of Prayer and Self-denial for Home Missions was two weeks earlier this year than usual, so that during the whole month of March our societies might have before them the thought of the great need for preaching the gospel of Christ to the unchurched thousands in our own territory.

There are two suggestions I wish to make to those who read these words, and the first is:

1.—Make sure that an offering for Home Missions has been sought from every member of your society—is it too much to say, from every woman member of the church? Perhaps there have been envelopes given out for this purpose which have never been returned. Pray that the Spirit of God will remind the forgetful or careless member of that silent plea, and will put in their hearts the spirit of giving so that they will return the envelope filled. And I do not think it will hurt to have the President or the Treasurer speak to members about this—especially members who have been absent. It is not for ourselves we do so—it is for the Master. Almost equally important is it to forward this money promptly, dear treasurers. Don't hold it all waiting for a possible 50 cents more. Your State Treasurer will not refuse a second installment later. And if necessary continue the gathering of the crumbs through April.

2.—I make the second suggestion with some hesitation. Doing without things we want, self-denial, savors of ascetic-

ism to us democrats of the faith; but when done with the right motive there is value in the denial of self. If we really care more for the enlargement of God's work than for our own pleasure does it seem impossible that we should plan to make Him an offering that costs something? Don't give up this purchase, or that pleasant little excursion because they are pleasant and you want to be a little sentimental in your unselfishness—no. But for the sake of Him who though He was rich, yet for your sakes became poor that ye, through His poverty might be made rich—there's the worthy motive. Use the money you look at in your palm today to be spent in giving to the mountains or the immigrant pier the unsearchable riches of Christ.

EDITH CAMPBELL CRANE.

WOMAN'S MISSIONARY UNION.

(Auxiliary to S. B. C.)

The twenty-second annual meeting of the Woman's Missionary Union will be held in the Seventh Baptist Church, North Avenue and St. Paul Street, Baltimore, Md., beginning Wednesday, May 11, 1910, at 2:30 p. m.

The Executive Committee, with State Vice-Presidents, will meet in the office of the W. M. U., 15 W. Franklin Street, at 9 a. m., Wednesday, May 11. The Boards of the Training School, will meet at 7:30 p. m., Wednesday, May 11, and the Boards of the Margaret Home will meet Thursday, at 7:30 p. m., at the Seventh Baptist Church.

Delegates are earnestly asked to register at the Seventh Church as quickly as possible after reaching Baltimore. They are urged to present their credentials at the Registration Office on Tuesday afternoon or Wednesday morning in order that an accurate list may be obtained during the first session.

FANNIE E. S. HECK,

President.

EDITH CAMPBELL CRANE,

Corresponding Secretary.

TENNESSEE COLLEGE NOTES.

The "wearing of the green" was in order on St. Patrick's Day. Dr. Nast gave the cue with his green vest and green bandanna, so for tea we had many evidences of the patron saint. The potato, the staff of life to all Ireland, turned green under Miss Bruce's magic; the young onion was substituted for the leek; the gelatine, too, took on a pale green hue, so together with blarney and wit we felt transported to the Emerald Isle for the hour.

On Friday evening of this week the Baptist men of Murfreesboro are to have a banquet in the college dining hall. We feel sure it will be a brilliant affair.

Misses Cronkhite, Hall, Campbell, Denmark and Kirtley spent Saturday in Nashville.

Misses Julia Brown and Anna McColloch spent the week-end in Smyrna.

Mr. Marshall and Miss Estelle Goodman made a week-end visit to Mr. Marshall's parents at Franklin, Tenn.

Mr. William Reid Dickinson, of Glasgow, Ky., who is attending school at Castle Heights, Lebanon, Tenn., was the guest of his cousin, Miss Rebecca Dickinson, of T. C.

Mrs. J. W. Haralson, of Lebanon, was the week-end guest of her daughter, Miss Grace.

President George J. Burnett spent Monday in Nashville.

The usual May Day festivities have centered themselves around a unique occasion on April 1. The MacDowell Club of Murfreesboro, an energetic body of women meeting in the name of music, have joined their interests with T. C. upon this occasion to bring the Vanderbilt Glee Club, consisting of 23

charming bachelors, to our town. The music and youth and college spirit to come into conjunction upon this occasion with T. C. girls on the one hand and the Vanderbilt on the other is a thing not to be missed. The program will be teeming with jollity. In order to give this gifted company the best advantage the opera house will be the place of the concert. Can you afford to miss it?

CREATED NEWSPAPER COMMENT.

The remarkable cure in two extreme cases of opium and cocaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commented upon by the *Atlanta Constitution*, the leading paper in that city. The *Atlanta Constitution* said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine, and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last fifteen days. The sores of their bodies had healed; they could sleep; there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine, and gained strength and flesh rapidly." Those interested can have, without charge, a copy of Dr. Woolley's book on these habits and their cure by addressing, No. 35 B, Victor Sanitarium, Atlanta, Ga.

RHEUMATISM

may be completely cured by the new external remedy called LUX. This preparation is a soothing, healing tissue-nourishing liniment of great penetrating power causing not the least stain or irritation when applied. A proved remedy for both inflammatory and muscular rheumatism. Mrs. J. E. Hoxie, (75 years old) of Brockton, Mass., writes: "I have used it with great satisfaction. My rheumatism no longer troubles me, and I feel that I am cured." Mr. Ben Jones, of Allemande, La., writes: "I was laid up three months with rheumatism of the hip. LUX cured me. Within three days after beginning to use it I was up loading cross-ties." LUX is a specific for all sub-surface inflammations. Takes the place of plasters and poultices. Ask your druggist for it or send \$1 to the LUX Company, Box 507, New Orleans, and receive a bottle by registered mail.

LETTER FROM BRAZIL.

I am a sorry correspondent, and yet I feel a heavy debt of gratitude for your regular visits, that are looked forward to with eagerness every month. You generally reach us in lots of from two to four. We reached this city of Sao Paulo a little over a year ago from a stay at home. On April 30 last, we organized the Second Baptist Church, with some thirteen members. At once the Lord put his seal on the project, and in these nine months we have baptized nineteen, have seven or eight in sight, and have received several by letter. A little less than ten years previously we had organized the First Church. Since then the city has grown tremendously, and a second Baptist church became a necessity. Such prosperity has attended the First Church as to necessitate enlargement of its accommodations. In a few days it will move into new quarters capable of seating over 400 people. We are to entertain the Brazilian Baptist Convention next June—some four weeks after the Southern Baptist Convention at home. Great prosperity is attending our work all over the country, although the Jesuits are more active now than ever before. The Republic is just twenty years old, and it is just in these twenty years that the gospel has made the greatest progress.

I now recall that just thirty years ago a trembling young man stood up before an expectant crowd in a little country Baptist church in West Alabama to preach his first sermon. Nearly two-thirds of these years have been given to Brazil, earnestly and honestly. Great and glorious have been the changes in the growth of Baptist work in these years here. Then—in 1891—there were five or six churches, with some 200 or 300 members, with no church building, no school, a few Sunday School pupils and no workers, beyond three missionary families and as many native workers. These five churches were in four States, with no communication beyond what might be had through a very small journal.

I look around now and see nearly 150 live churches, besides the graves of a goodly number that have become extinct in this time. These churches now form a respectable base line some 2,000 miles long, principally near the coast, and the number of members now is near the 8,000 mark, to say nothing of many that have "passed over the river," and many more that have fallen out of the ranks. In 117 Sunday Schools over 2,500 people regularly study the Bible. The churches own only some forty-five buildings, but maintain preaching in some 250 other places. I mean to say that the nearly 150 churches, while owning only forty-five buildings, have their home places and 250 out stations. Although poor in purse, the churches contributed last year over \$20,000. The convention is organized after the order of the Southern Baptist Convention, and has the Corresponding Boards, that are actively developing their respective departments. Our printing establishment is a far-reaching agency for the dissemination of evangelical literature. Our workers now number over sixty missionaries, and native helpers, and our schools have multiplied greatly. All these are hopeful considerations, and I am loath to look at the side—the shadow side—three workers to the million people—three workers to each State of the Republic!

We are not a phalanx, we are a blue, thin line, and our posts so far apart that we are unable to hear each others cannonading.

The Macedonian cries from a hundred points, and no Pauls to go to them. This fills us with dismay. Every cry attended to only raises more cries for help. Every success but calls for more work and workers, more money, more and better equipment, more prayer, more suffering, more rejoicing, more faith, more consecration or rather dedication.

When will our people at home cease to "play at Missions" and obey the Lord's glorious commands!

J. J. TAYLOR.

S. Paulo, Jan. 31, 1910.

RAILROAD RATES, ETC.

The railroad rates and regulations for the fifty-fifth session of the Southern Baptist Convention, to be held in Baltimore, Md., beginning Wednesday, May 11, 1910, are as follows:

Routes.—The fares granted are applicable only via routes via which standard short line one-way fares apply, tickets to read via same route both going and returning.

Limit and Lay-over.—All tickets limited to continuous passage in each direction, and to bear privilege of stop-over at Washington, D. C., on return trip to enable passengers to attend the World's Sunday School Convention, May 19-26, 1910, such stop-over privilege not to extend final limit in reaching original starting point not later than May 31 or June 1, 1910, as the case may be. Tickets must be deposited by original purchaser in person with station agent at Washington immediately on arrival.

Form of Ticket.—Tickets of iron-clad signature contract to be used. Such tickets must be signed by the original purchasers in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable. The holder of a signature form of ticket must be identified as the original purchaser to the satisfaction of any conductor or agent by signature or otherwise whenever requested. If such a ticket be presented for validation, passage or checking of baggage by any other than the original purchaser it will not be honored, but will be forfeited, and any agent or conductor of any line over which it reads shall have the right to take up and cancel the ticket.

Interline Tickets will be on sale at regular coupon agency stations only.

Baggage.—The usual baggage regulations will apply in connection with tickets sold at the fares published.

SOUTHERN BAPTIST CONVENTION.

The fifty-fifth session (sixty-fifth year) of the Southern Baptist Convention will be held in the Lyric (Mt. Royal Avenue) Baltimore, Md., beginning Wednesday, May 11, 1910, at 3 p. m.

The annual sermon will be preached by W. L. Pickard, D.D., of Georgia, or his alternate, W. C. Tyree, D.D., of North Carolina.

The office of the secretaries will be open in the Lyric, Mt. Royal Avenue entrance, Tuesday, May 10, from 9 a. m.

to 10 p. m., and Wednesday from 9 a. m. to 8 p. m.

Financial representatives and fraternal visitors are earnestly requested to file their cards as soon as possible after arrival.

Representatives of Associations will not be forwarded cards in advance, but will be expected to present themselves with their credentials for enrollment as such.

Please do not wait for the opening of the Convention. Come before Wednesday afternoon if possible. This will greatly assist us and the State secretaries in presenting at the opening session a correct roll of those actually present.

LANSING BURROWS,

OLIVER FULLER GREGORY,

Secretaries.

I met my people at Mt. Carmel March 13. We had fairly good congregations and collected \$5, our pledge to Bro. Nafe, a ministerial student. This finished what each of my churches pledged at our last Association, to help him. I trust every church that pledged will take their collections and send to him at once, as he needs the amounts we have promised to him. Brother Pastor, if your church did not pledge anything, take a collection for him. He is one of our boys, and we ought to stand by him. Now a long pull for Home Missions. Let every church in Duck River Association do their best for Home Missions, as our time is short in which to collect for Home Missions. We will take a collection next Sunday at New Bethel for this object, and one the first Sunday at Mt. Lebanon, and the second Sunday at Mt. Carmel. May this be the greatest year for all our churches in giving to missions. Our Lord has commanded and we ought to obey if we expect to prosper in His kingdom.

L. D. AGE.

Fosterville.

Our former pastor, Rev. G. A. Lockhart, preached his farewell sermon on Feb. 27, his resignation having been accepted with deep regret by the church. He resigned to accept the pastorate of the church at Mill Spring, where he feels there is a greater opportunity. We feel justified in expressing what we believe to be the sentiment of all, not only members of our church, but all in the community, when we say that we have suffered a great loss in giving up our beloved pastor. We tender our heartfelt thanks to him for the great work accomplished here. The church seems to have taken on new life in the last year. Bro. Lockhart is a most excellent pastor—earnest, faithful and full of zeal for the Master's cause. He is a pure gospel preacher. We will miss him in the pulpit as well as in our homes. We feel that these few words are only a slight way of showing our love and appreciation for him, and the great cause he so earnestly represents. He was always ready for the work. May success crown his efforts wherever he goes.

A MEMBER.

Talbot, Tenn.

JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the

A MISSISSIPPI ENTHUSIAST

Mrs. Lena Gresham, of Clinton, Miss., Has a Few Facts to Tell Our Readers About Cardui.

Clinton, Miss.—"Thanks to Cardui," writes Mrs. Lena Gresham, of this place, "I have been greatly relieved."

"I suffered for three years from female inflammation, and had taken medicine from four different physicians without much benefit.

"I have received more benefit from seven bottles of Cardui, than from all the physicians."

Just try Cardui. That's all we ask. It speaks for itself. It has helped so many thousands, it must be able to help you.

Trying Cardui won't hurt you. It is safe, harmless, gentle in action, and purely vegetable.

If you are weak, tired, down and out, try Cardui.

If you are sick, miserable, and suffer from womanly pains, like headache, backache, dragging feelings; pains in side, arms, legs, etc.—try Cardui.

It is the medicine for all women.

It is the tonic for you.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing, please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

FALL BRANCH BAPTIST CHURCH.

We had a very good service at our church this month. Our pastor being engaged in a revival at Plum Grove church, Rev. Roy E. Grimsley preached for us. Good congregations on both Saturday and Sunday. Offering for Missions, \$7.53. We are glad to have Rev. Charles T. Beall, of Jefferson City, for our pastor. He has taken hold of the work in a way which has won our confidence, and we are expecting to do more for the Master than we have been doing.

We pray God's blessing on him in all his work, especially in his work among us. A MEMBER.

Dr. C. C. Brown's pastorate of 35 years with one church, with its brief history as given in the BAPTIST AND REFLECTOR of recent date, exhibits some striking features. God blessed with the talent of construction, with opportunities of endowment, the spirit of development, and the investment of a large stock of first-class common sense. The combination of a "divine call," and such efficient factors can succeed in great undertakings.

T. E. MUSE.

Cleburne, Tex.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Baptist and Reflector

Published weekly by the
BAPTIST PUBLISHING COMPANY.
EDGAR E. FOLK President and Treasurer
G. C. SAVAGE Vice-President
C. A. FOLK Secretary

The Baptist, established 1835; The Baptist Reflector, established 1871; consolidated August 14, 1889.

EDGAR E. FOLK Editor
F. BALL Corresponding Editor
Entered at the postoffice at Nashville, Tennessee, as second-class mail matter.

Subscription, per annum, in advance: Single copy, \$2; in clubs of 10 or more, \$1.75; to ministers, \$1.50.
Office: No. 207 Union Street. Telephone No. Main 1543

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It was when Jesus looked upon the multitudes and saw them as sheep without a shepherd that he had compassion on them. His compassion led him to teach them, and to send his disciples to their help, and finally to die for them. Real love makes sacrifices.

There is a difference in killing Baptists and in converting them. The fact is, the world has found out that it is a hard task to kill Baptists. They can be frozen out and loved to death, and these are the tactics usually employed in our day. It is not best for any of us to have an easy time. We need the struggle to put us on our metal.

That was a strong statement by Dr. Wm. E. Hatcher when he said: "It may take ages to convert the world, but it will require very few years to lose the South. . . . The effort of the Home Board to make the Southern people a Baptist people is the supreme struggle to fill the world with Baptists. Slight Home Missions and you grind up the seed corn and destroy the hope of a missionary harvest in the field which is the world."

A correspondent of the Associated Press in Tennessee kept back the news of a shooting affair between negroes and whites in a small town for 48 hours, because he did not hear of it until ten minutes after twelve Saturday night. On Monday morning he was too busy to write it up, and waited until night. The Associated Press immediately discharged this correspondent. But the Baptists of Tennessee have news such as no association or papers ever handle, and we are keeping it back, not for 48 hours, but for a life time, from many right here in America, simply because we are too busy about our own affairs to attend to the Lord's business.

ONLY ONE MORE MONTH.

One month more and the verdict will be made up for Home and Foreign Missions, so far as

Tennessee is concerned. Thirty days will tell what our people have done as to meeting their full duty. The time is short. It behooves every one of us to be busy. Every Sunday School and church should be wide awake and at work. The missionaries on the field and the workers at home are praying for victory. We can have it if we will. What shall it be? Our people must answer.

MULTIPLYING MACHINERY.

There needs to be machinery to accomplish very much in any field of labor. It is a serious question, however, just now as to whether or not we are organizing our religious forces into disorganization. This is said with the full consideration of the value of organization.

It does not mean the throwing of cold water either on any enterprise for good. When we get to the place in our religious activities that we can not stop for counsel, or call a halt for candid consideration without being called cold water throwers, we are heading for a place of danger. There is always good to come from counsel and prayerful consideration among good people.

EDUCATION VS. CHRISTIAN EDUCATION.

The saying of Ruskin that "Education is leading human souls to what is best, and making what is best of them; the training which makes men happiest in themselves also makes them most serviceable to others," was intended both as a definition and as a statement of educational effort. We think that there is a deeper distinction between education as a general term and Christian education now than in the time of Ruskin. Education with many today is simply the gaining of knowledge. And in a sense, this is true. But a man may increase his knowledge only to do greater mischief. The time has come for our Baptist people to put stronger emphasis upon Christian education. To simply educate a man may be to make him a ten-fold bigger devil, just as truly as it was said by our Lord of a certain kind of proselyting, that it made one "two-fold more a child of hell." It is far better for people not to know things than to know that which can never do them good. And it is just as bad to give a man knowledge that is minus that quantity which will give him a purpose to do good with all that he knows.

OBJECTIONS TO THE BAPTIST AND REFLECTOR.

(Concluded.)

We may add that if it be true, and it seems to be well established, that Coca-Cola contains the same ingredients as coffee or tea, and is no more harmful than these beverages in such common use, it seems to us inconsistent that any one who drinks coffee or tea should object to the advertisements of Coca-Cola, if the claims of the Coca-Cola people are correct.

So far as we are concerned, we may state that we do not drink any of them, except occasionally, for headache or fatigue or something of the kind. We believe that the best beverage is good old-fashioned buttermilk, or, better still, "Adam's Ale," fresh from the well or spring or cistern.

7. Another objection to the BAPTIST AND REFLECTOR is that we "do not stop the paper when the time is out." As to this let us say:

With so many thousands of subscribers it is necessary either to stop everybody's paper or stop nobody's paper when his time is out. Most of the subscribers to the BAPTIST AND REFLECTOR—and this is true of other religious papers also—are permanent. They have been taking the paper for many years, and they want it continued to them as long as they live. If we stop everybody's paper when his time is out, we should stop the paper of some of these permanent subscribers. They would say, "Now, Brother Folk knows me. He knows that I am honest and will pay for my paper as soon as I can. It is not convenient for me to pay for it right now, but as soon as I sell my cotton, or my wheat, or my berries, or something of the kind, I will pay my subscription. However, if he is not willing to trust me a little while and wants to stop the paper, it may stay stopped." In this way we would lose a number of our very best subscribers. For this reason, we have adopted the rule, along

with other religious papers, of presuming every one to be a permanent subscriber until we receive notice to the contrary. If, however, anybody wishes his paper discontinued when his time expires, all he has to do is to drop us a card requesting us to discontinue it then, and it will be done, though with regret. We do not think, however, that a person ought to let his paper run on for a year or more and then request that it shall be discontinued without paying up what he is due for the time he has been receiving the paper. Do you?

It is said, though, that secular papers do discontinue subscriptions when the time is out. But the difference between secular and religious papers in this regard is that secular papers presume a person to be dishonest until he proves himself to be honest, while religious papers presume him to be honest until he proves himself to be dishonest. Which presumption would you rather have with regard to yourself?

8. Some object to the paper on the ground that "it stands for our organized work," including Conventions, Boards, etc. So it does. The BAPTIST AND REFLECTOR is the organ of our denominational work in Tennessee. We believe in this organized work, and we want to help it in every way we can, believing that when we do so, we are helping in the best possible way our Baptist cause and helping the coming of the kingdom of our Lord. We believe also in the Boards as means for carrying on this work. These Boards are simply committees for the accomplishment of the work which the denomination proposes to do. We believe in the men who compose the Boards. They are honest, true, God-fearing, self-sacrificing men, who give their time freely, without one cent of compensation, to the work of the Board, and besides give liberally of their money to that work. We do not believe that the members of these Boards, either individually or as a body, are infallible. They may all sometimes make mistakes. But they are honest mistakes. What they do is intended for good, and, as a rule, counts much for the advancement of the Master's cause. We believe that every Baptist ought to stand by them, sympathize with them, encourage them, and aid them in every way possible.

Yes, the BAPTIST AND REFLECTOR does stand for our organized work, and we have no apologies to make for it. That is its business. That is what it is here for. We expect to stand for it as long as it exists, and as long as our organized work is accomplishing the good which has been accomplished by it in the past.

9. "The BAPTIST AND REFLECTOR publishes too much from the country brethren." "The BAPTIST AND REFLECTOR does not publish enough about the country brethren." Both of these objections to the paper we have heard expressed recently by different men. As you see, they are conflicting. With reference to them, we may say, we do publish a good deal from our country brethren. We are glad to do so. We believe they are doing a great and important work, and it is a pleasure to help them in every way we can. We do not publish more from them because they do not send us more to publish. We must put in the caution, however, that communications, especially of a news character, should be brief.

10. "There is too much temperance in the BAPTIST AND REFLECTOR." On this we have to say that the greatest single obstacle to the progress of the kingdom of our Lord and the Baptist cause which we represent is the liquor traffic. To assist in suppressing that traffic is to do more, perhaps, than could be done in any other one direction in hastening the coming of the kingdom. For our part, we have absolutely no apologies to make for anything that we have ever said or done by tongue or pen or action or vote in the temperance cause. Instead of doing less in the future, we want to do still more than we have ever done, and we shall never cease our efforts until every vestige of the accursed traffic is driven from our State and from our land.

11. It is said that "the BAPTIST AND REFLECTOR is a political paper." The "politics" of the paper is confined to discussing moral issues, and especially the issue of the liquor traffic. If that be "politics," we shall have to plead guilty. But it is the character of "politics" that we believe every religious paper and every preacher of the gospel and every Christian man ought to be engaged in. We stand where we have always stood. We put principle above party, religion

above politics, moral above material interests, boys above money, and the home above the saloon.

These are all the objections to the paper of any special importance that we think of just now. It may be that other objections will occur to our readers. If so, we shall be glad to have them write us what these objections are, and we will try to answer them. Meanwhile, we hope that our readers may also find some things in the paper to commend. And, in fact, we may say we know that many of them, if we may not say nearly all of them, do find more to commend than to condemn in the paper, judging from numerous expressions which we are continually receiving, both written and oral. Inasmuch, however, as we have heard the above objections expressed by different persons at various times, we thought we would take occasion to answer them, so that if any of our friends should hear similar objections to the paper, they would have some facts and arguments with which to answer them.

THE ILLINOIS SITUATION.

The BAPTIST AND REFLECTOR has already put on record its opinion that the Illinois Baptist State Association is entitled to be represented in the forthcoming session of the Southern Baptist Convention, provided it contributes the sum of \$250 or more to the work of the Boards.

Practically all the papers have given their direct approval to this position, or have done so with certain modifications. The *Baptist World*, however, seems to be on the contrary side of the question. In its last issue appears a communication from Dr. Morehouse, Secretary of the American Baptist Home Mission Society. Dr. Morehouse's appearance in this discussion at this juncture would be unfortunate did the communication not bear manifest evidence that it was brought forth by the editors of the *Baptist World*. Dr. Morehouse says in his article:

"The Southern Baptist Convention has already decided that it is not obliged to receive every applicant knocking for admission, even though the applicant is prepared to comply with the prescribed terms of membership. The Convention declined to receive the fractional convention of Oregon—a case in its essential features like the one under consideration—declaring that it was inexpedient to grant their request."

This same contention about the Oregon matter has been somewhat frequently referred to by the *Baptist World*.

This would seem a good time to reprint the resolutions exactly as they were adopted by the Convention at Wilmington, in 1897. We print the resolutions below:

"The committee to whom was referred the communication from the Mission Board of the North Pacific Coast Convention beg leave to report:

"1. The communication contains an appeal to the Convention to *interfere by mediation and otherwise in a strife that has arisen between brethren of different views of church policy and action, which strife affects the missionary plans and policies of the American Baptist Home Mission Society in a territory in which this Convention has never had any missions.*

"2. On inquiry we find that though the North Pacific Coast Convention has contributed some money to the mission work of this Convention, *it has not done so in such amount or manner as to entitle it to representation in the body, and so it can not claim our action on the ground of being a part of the Convention, or its work being a part of the Convention's work.*

"3. Apart from this consideration, we do not deem it *within the province of this Convention to in any manner interfere in the local contentions as to doctrine and policy of other Baptist bodies, whether connected with it originally or not.*

"We recommend that the Convention respectfully decline the request of the North Pacific Coast Convention, while at the same time we extend to them our loving sympathy in their struggle for what they believe to be right and truth, and pray for them and those with whom they contend, that the spirit of God may lead them all into peace and harmony with the truth."

A careful reading of these resolutions will lead at once to the conclusion that Dr. Morehouse has not correctly stated the decision that was registered. It will be noticed that the North Pacific Coast Convention (1) failed to contribute

the necessary amount of money to the mission work of the Convention; (2) that it asked, not merely for a channel through which its missionary gifts should be distributed to the world, but for mediation; and, (3) that the Convention very properly declined to interfere in a local contention as to doctrine and policy. As we understand it, the Southern Illinois brethren have never asked and do not expect to ask the Southern Baptist Convention to act either as mediator or judge of their doctrinal contentions. They simply asked to be allowed to do their Foreign and Home Mission work through the Southern Baptist Convention, because of reason good to them they feel unable to co-operate elsewhere. If they come to the Convention, as did the brethren from the North Pacific Coast Convention, without having made the necessary contribution they will necessarily deprive themselves of any basis of representation; but if they come having made the necessary contribution it will not be true that their case "in its essential features is like the one under consideration." Even in the Oregon case the matter would have been decided differently had these brethren made the money contribution which was necessary. In every other way their case was entirely different from the present one.

We take it that on the straight question of the right of these Southern Illinois brethren to representation, provided they contribute to the missionary work of the Convention, there is no question. This is aside from the question as to whether it is wise for them to ask such representation or not. Some noble brother has promised next year to pay \$20,000 for equipping and sending out new missionaries. Let us presume for a moment that this brother lives outside the territorial limits of our Convention. Does any one question that if he shall appear at the Convention of 1911 he will be gladly enrolled as a member? Or, furthermore, there are some questions pending about New Mexico. The State is claimed by the Home Mission Society as its territory; yet, suppose the First Church at Roswell, New Mexico, sends \$250 to the Foreign Board at Richmond, will the editor of the *Baptist World* guarantee to make a motion to exclude that church from representation?

The question has many interesting aspects, but the real point has yet to be brought to the light. It is not the question of admitting these brethren to representation in the Convention, for that is easily settled, and under our Constitution can have but one settlement. But these brethren being duly seated in the money basis the question will come, shall the Boards of the Southern Baptist Convention then be free to approach the churches of the Illinois Baptist State Association in the interests of their work? There is the heart of the business. It is not a question of what shall be done at Baltimore, but what shall be done after Baltimore, and even this question can not be settled without new perplexities arising. Will the Southern Baptist Theological Seminary be willing to cease getting students in Southern Illinois in the interests of comity? Practically all these churches already patronize the Sunday School Board at Nashville. Considering the past and present policy of the American Baptist Publication Society, which is one of the agencies of the Northern Convention, would any one, even the *Baptist World*, ask the Convention to direct the Sunday School Board to decline to serve the brethren in Southern Illinois? Considering the past and present record of the Publication Society, would the editor of the *Baptist World* even direct the Sunday School Board to keep its agents and representatives out of that field? For surely comity must work northward as well as southward. So, then, the question will finally turn as to whether the Home Board, if the brethren from Illinois are seated, shall then have any duty toward them. With the Foreign Board the matter will be easily settled; we fancy that Board will cheerfully and gladly receive the money that they send. On the other hand, the Home and Foreign Mission Boards may both be contented simply to act as the agents for these brethren in doing their broader missionary work. If we remember correctly, something of this kind was done in Texas, where for a time the Baptist Missionary Convention did contribute to the Foreign Mission Board, yet that Board never exploited these churches, but remained steadfast in its allegiance to the word of the State Convention. Then, there is the puzzling

situation in New Mexico, where at present the representatives of our Home and Foreign Boards must stop at the State line, though they are welcomed and invited by the churches of that State. In dealing with Southern Illinois we must not be unmindful of the situation in the Southwest, for what we do in one case we may be called upon to do in the other.

We take it for granted that the brethren who anticipate some great renewal of strife between Northern and Southern Baptists do not really mean what they say. We all know that no such strife is coming. It is folly to believe that either Convention, to any great extent, is going to work on the territory of the other. We have none of us money enough to waste, and the constituencies back at home will not have part in any such contest. The Southern Illinois situation can be magnified into a cause of disturbance, or it can be treated in a plain, common sense way and do good all around. It certainly should not be treated with a "scare head" telling of coming war.

HELP TO BUY THE HORSE.

The notice last week of the endeavor to buy a horse for Bro. A. A. Lott has already brought some fruit. Dr. G. C. Savage handed me \$5 the day he wrote the notice. Bro. Lott's nearest church is 25 miles, and the farthest is thirty-five. He has no other way to reach these churches, his horse having died. I should be glad if we can get \$75 to buy him a horse at once.

Yours for a good cause,
W. C. GOLDEN.

A WORD FROM MILAN.

Ladies' Aid Society recently sent our preacher-boy \$10 to help buy a spring suit. They cleared over \$40 on a recent entertainment. Our Missionary Union is raising \$100 for the Baptist Hospital. The two lots across the street from the church present an attractive appearance indeed, with its carpet of green, flowers, whitewashed shade trees and walks. Hopes of building an up-to-date church are not yet dead. Are working and praying for a revival. Let us all meet at Martin in S. S. Convention.

W. L. NORRIS.

THE MIDDLE TENNESSEE S. S. CONVENTION.

Some time ago I asked the brethren who were coming to the Convention by rail to let me know, so that I could have conveyance for them at Greenwood Station Wednesday evening. I now renew my request, asking you to send your name to J. H. Williams, Henderson's Cross Roads, Tenn., at once. Every body come that we may have a glorious meeting.

J. H. WILLIAMS.

I enclose a small check for the "Baptist and Reflector." I can't do without this good paper. It is one of the best I get, and I have quite a number coming to my desk. My work continues to go on well. We have raised subscriptions to pay our \$8,000 debt during this year. One of my deacons gave \$5,000 on the Seminary endowment.

I recently assisted Bro. Garrett, of Court St. Church, Portsmouth, in a meeting. 33 were received for baptism. Bro. Garrett was formerly at the First Church, Chattanooga. We are now in a meeting at our church. Dr. George Green, of Clifton Forge, is with me. We have had 15 additions to date.

LLOYD T. WILSON.

Newport News, Va.

I begin my pastorate at Enterprise, Ala., April 1. Enterprise is in the very heart of the best farming section in Alabama. Has about 6,000 population. The Baptist Church has about 500 members, and one of the best meeting-houses in the State.

R. S. GAVIN.

Rev. T. R. Waggener, formerly pastor of the Baptist Church at Athens, Tenn., has accepted the pastorate of the First Baptist Church, Hubbard City, Tex. We regret very much to lose Bro. Waggener from Tennessee, but congratulate our Baptist friends at Hubbard City upon securing his services.

Rev. Isaac W. Martin, of Kewanna, Ind., has accepted a call to the First Baptist Church, Sheffield, Ala., and will begin work there about April 1. Bro. Martin has done a fine work at Kewanna, and we expect great things of him at Sheffield.

THE HOME

FINISH THY WORK.

Finish thy work, the time is short,
The sun is in the west,
The night is coming down—then, then,
Think not of rest.

Yes, finish all thy work, then rest,
Till then, rest never;
The rest prepared for thee above
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some Celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's
voice,
"Well done! Well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And everlasting love.

Give thanks to Him who held thee up
In all thy path below;
Who made thee faithful unto death,
And crowns thee now!—Anon.

HELEN'S OFFENSE.

BY ANNA D. WALKER.

Helen Easty came home at noon from school one day in great excitement, and as she sat down to eat her lunch she cried, "Mamma, I want to ask you something."

"Say on, daughter," replied the mother with a kind smile.

"Well, mamma," proceeded Helen, still with excitement unabated, "if a person who has been very kind to you wanted you to do something wrong to oblige them, what would you do?"

"I would refuse to do the wrong act, Helen, and take the consequences, whatever they might be," returned the mother firmly.

"Well, suppose the person would never speak to you again, mamma, what then?" and the little girl looked very anxious.

"Even then I should have to do right; but explain yourself, my child," and Mrs. Easty gently stroked her little daughter's head as she waited for an answer.

"Well, mamma, Garnett Sherry isn't good in arithmetic at all, and today he insisted on my giving him my paper to copy answers and all, and when I would not do it he declared that he would never speak to me again, and he won't, mamma."

"Do right, my child, whatever it costs," Mrs. Easty said once more, and with these words ringing in her ears Helen went back to school.

And now commenced her troubles. True to his word, Garnett would not speak to his former friend, which grieved her greatly. And this went on for several weeks, and was, oh, so hard to bear. Soon the rumor went through the school that Garnett had lost his little pet dog. Oh, how sorry Helen was, and how she did long to find the creature and restore it to its owner.

She didn't dare to hope that her wish would be gratified, however, till the dog had been gone two long weeks, and had been almost given up as lost.

Then one day Helen and a little mate of hers were taking a walk in a, to them, strange part of the little town in which they lived, when they espied in a yard a small dog who seemed just frantic to get to them. There was a high fence around the yard, the gate was locked, so that the animal could not get out. "Oh, it's Flirt, it's Flirt," cried Helen eagerly. And she called "Flirt, Flirt," which made the dog still more frantic. The children tried the gate, but could not open it. Then they rang the door bell, but no one seemed to be at home.

"Oh," cried Helen, "if we could only get at Flirt, he would be sure to follow us. What can we do?"

"I tell you what we can do," ejaculated Flossie; "we can dig with sticks under the gate and he can crawl through."

And the two determined little girls sat down on the ground to try to liberate the imprisoned dog. The ground and the work were hard, and little progress was made.

At this a little girl who had watched the two closely said to them, "Say, there's a hole in the side fence and I'll get him into our yard, and then he can get out easy." And this was quickly done, and Helen soon had Flirt in her arms. The little stranger remarked as she delivered him up, "I knew Jack Reuther stole that dog. He's always stealing something."

The overjoyed children hastened with the animal to Garnett, whose anger now vanished like a cloud. And soon Helen and Garnett were better friends than ever.—Selected.

A HEROINE OF THE TROLLEY.

"Let Bobby go with me—please, mother," Harriet pleaded. "It's such a pleasant day; it'll be just lovely on the trolley. Aunt Mary says I never bring Bobby now—she said that the last time I was out there."

"You'll take good care of him?" Mrs. Anderson asked, as mothers do, though she knew her daughter was trustworthy. "Bobby wants to go," the young heir of the house announced.

"Of course, he does," Mrs. Anderson smiled; "when didn't a small boy want to go? But will Bobby be a good boy and mind sister?"

"Yes, mamma, I will," Bobby promised.

Every Saturday, if the weather was fine, it was a settled thing that Harriet should go out to her aunt's, who lived five miles in the country, and on very rare occasions she took the little 4-year-old brother with her. Harriet would soon be ten, and she was really very motherly, as a girl is apt to be who has a brother somewhat younger than herself. Every morning she washed his face, and brushed his hair, and buttoned his clothing; "Mother's Helper," Mrs. Anderson called her.

It was one of those charming days when the open trolley-car is a delight, and the children took their seats in high spirits. After a few minutes of threading the intricate city tracks, they were speeding along through the wide country. What a little, little while it took to go over the five miles! Harriet was always tempted to wish they were ten. Then what a good time they had at Aunt Mary's, with the barn to visit, the new bossy calf to stroke, and the wee chickens to count. Surely nobody in all the world made such delicious cookies as Aunt Mary did.

At the end of the day, Aunt Mary walked down the slope with them, at the foot of which ran the trolley line, and let Bobby himself signal the motor-man.

Going home, Bobby insisted on taking an outer seat of the open car. He was

5—Everblooming Roses Free—5



Five Choice Hardy Everblooming Rose Bushes. Each of these roses are of a different color and variety and with ordinary care will bloom the first season planted. They are the kind which bloom every month of the growing season, producing great masses of large beautiful flowers, exquisite in form and delicious perfume. Don't miss this grand opportunity to have five of the finest roses grown, blooming in your garden this summer.

We will send these **Five Choice Hardy Everblooming Rose Bushes** to you absolutely free, delivery charges all paid when you send us \$1.00 received from giving away **FREE** 4 packages of 12 beautiful Art Floral post cards with each one year subscription you secure to Home Life magazine at 25 cents a year. Home Life is the best family magazine published for 25 cents a year and contains latest fashions, popular music, instructions in fancy needle work and crocheting, interesting short and serial stories, money saving cooking department and editorials of unusual importance by men who know, together with many other instructive and interesting departments.

Rose Bushes ready for planting. Guaranteed to reach you in healthy condition.

Description of Roses.

Rhea Reid—This new rose is considered one of the finest of all roses of late introduction, growing vigorously and rapidly and producing long graceful branches. It has no equal for out door planting being perfectly hardy and almost impervious to the attacks of disease or insects. Great masses of large, double flowers of rich velvety red are produced the whole blooming season.

White Maman Cochet—This is a rose for everybody, succeeding under the most unfavorable conditions. It is excellent for open ground culture, growing rapidly and vigorously, quickly forming a shapely bush covered with beautiful clean cut foliage of a dark green. The blooms of pure snow white are beautiful in form from bud to open flower and unsurpassed in size or quality by any other variety.

Mlle. Francisen Kruger—A peerless rose in every respect. It is distinct in habit of growth, thriving under very adverse conditions. A fine grower of compact bushy habit, having a wealth of beautiful dark foliage. The flowers when in full bloom are of immense size and perfectly double, unequalled in beauty by any other rose of a deep rich coppery yellow.

Pink Maman Cochet—A rose to excite the envy of everyone. For out door planting this rose stands first as a strong vigorous grower, rapidly producing a large shapely bush, densely covered with deep green foliage. It is extremely hardy, thriving in any climate, producing such great masses of beautiful flowers as to almost hide the bush. The large superb flowers are perfectly formed, delicately tinted a silvery rose, touched at the center with a golden yellow.

Blumenschmidt—A winning rose, capturing the first prizes wherever exhibited. For general planting, it has no superior; growing vigorously and rapidly, soon forming a healthy compact bush, which blooms steadily through the season. The flowers when in full bloom are of immense size and perfectly double, unequalled in beauty by any other rose.

Extra Special Offer to You.

In addition to the **Five Choice Hardy Everblooming Rose Bushes** offered above we will also send free **Four Hardy Shrubs and Vines:** *Hydrangea Alba Grandiflora*; *Spiraea Van Houttei*; *Althea*; *Honeysuckle Hall's Japan*, when you send us your club of 4 one year subscriptions to Home Life with 25 cents for each subscription.

A Garden of Roses for You Hardy flowering shrubs—beautiful climbing vines all ready for planting and delivered free in a healthy growing condition. Have beautiful flowers blooming in your garden all summer with exquisite healthy vines climbing your porch or over the fence. Don't fail to take advantage of this offer. We want everyone who reads Home Life, together with their friends to have these beautiful plants. This is not a seed offer, but gives you free, hardy growing plants ready to put into the ground. Don't delay. Plant early. Get the best results. Most perfect bloom. Sweetest flowers.

Send us your name and address and we will mail you four packages of 12 beautiful Art Floral post cards to distribute free to four persons giving you their subscriptions to Home Life at 25 cents a year. Send us \$1.00 collected and 5 Choice Hardy Everblooming Rose Bushes and 4 Ready-to-plant Hardy Flowering Shrubs and Beautiful Climbing Vines are yours free, all delivery charges paid.

HOME LIFE, 169 Sawyer Building, CHICAGO, ILL.

a self-willed little lad, and rather than make a scene, Harriet consented.

"Hold on tight," she whispered. Then she put her arm about him for protection, but that didn't accord with Master Bobby's idea of manliness, and he squirmed out of it. So they whirled on and on, and were once more within the city limits, where tracks crossed and became tangled in what seemed confusion to the uninstructed.

Their car stopped to take on a passenger; then it started with a jerk, and Bobby, who had been so busy looking that he forgot to hold fast, tumbled off, rolling on to the next track.

And coming down the next track, full tilt, was another car!

It hardly seemed that Harriet took time to realize what had happened, for with a flying leap she went after her brother. She caught his coat; she drew him to the narrow space between the tracks, and threw herself down full length on top of him, covering him with her own body, and hugging her skirts close to her side, as the threatening car passed over the spot where Bobby had lighted, and came to a standstill. Their own car stopped also.

Women turned their faces away, fearing what they might see. Men jumped off to help; but, to the joyful surprise of all, the girl and the boy rose to their feet, unharmed, except that Bobby was crying from fright and the pain of a few scratches of gravel on his hands.

"What presence of mind in a child!" "How could you do it?" "How came you to think of it?" Such words as these were showered on Harriet, as, after placing Bobby in a safe seat, she sat down again, somewhat pale, but quite composed.

"The minute I saw him fall," she said quietly, "I asked our Father to help me save him. And you know," she looked up smiling, "it doesn't take a

second to think a prayer when you're in a real hurry, and it doesn't take a second for our Father to do it, because he can hear our thoughts."

"No," in reply to another question, "I wasn't a bit afraid—there wasn't time. Now it's over, I'm just a little afraid—not much, though. Yes, I knew our Father'd help. My mother says that's what fathers are for, and, of course, our Father can do more than any other can."

"This is our crossing," Harriet grasped Bobby's hand; the boy was subdued and submissive enough now. Several sprang to help them off safely, and more than one stalwart man wiped his eyes and went on his way, feeling that he should never forget the little girl's confident assertion, "He can hear our thoughts;" and more than one questioned if he could say it as gladly as did the small heroine of the trolley; because, to be glad our heavenly Father can hear our thoughts, depends on what kind of thoughts they are.—HELEN A. HAWLEY, in the *Young Christian Soldier*.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
615 POPLAR STREET
Chattanooga, Tenn.

Missionary's Address: Mrs. Bessie Harlowe Maynard, Buena Vista, Va.

All communications for this department should be addressed to Mrs. L. D. Eakin, 615 Poplar Street, Chattanooga, Tenn.

Mission Topic for March: "Southern Problems."

Have you solved any of them? Let us end March with earnest, united prayer for the Home Board, who takes care of all these things for us, and let us give all we can to the work among the Indians, as they have asked us to do. Just a little from each one who reads the Young South will help ever so much. Come on at once with your offerings, one and all! L. D. E.

CORRESPONDENCE.

The postman saved me from despair this morning. So many had forgotten that this is the last chance for March. But two good friends remembered, and we end March gratefully with the help of the last two.

Now! We must unite in a big forward movement. April is our last month. April, with its tears and smiles, closes our sixteenth year. Early in May our annual report goes in to the Southern Baptist Convention in Baltimore.

Will you not do your very best this month? Let me hear from babies and grandmothers, girls and boys, bands and classes. All the Boards need our offerings. We must not fall under the \$1,000 Dr. Folk expects of us. Begin at once to make up your mind what you can give through the Young South, and if you write every week it will be all the better. Don't wait for a bigger offering. Send what you have at once.

The strawberries will soon be ripe. Can't you get a job of picking berries? I do love *earned* offerings best of all, some way I can't help thinking a greater blessing goes with what is your very own. When papa puts his hand in his pocket and passes the nickel to you, that is his giving, but when you bring in the coal and kindling and mamma says you have earned the dime and you choose to give it to the Indians or the Japanese, you have the blessing. Don't you see it? Hunt up some work right away, and divide with God! Self-denial is almost as good a way. Do without the new hair ribbon, the candy or chewing gum, walk when you could ride on the car, and give the money to God's work. Hunt the eggs carefully these pretty Sundays when the hens are doing their best. "Where there's a will, there's a way!"

Let's see now what we have this last week in March.

Here is Ripley first of all, and not that sweet Young South Band that comes so often. This one says:

"Enclosed please find \$1.25 from the Primary Class of Elim Church, for Home and Foreign Missions."—Myra L. Bacon.

Oh! yes. We have often heard from her before. It is in the country that Elim Church is, and will Miss Myra tell the little ones that 63 cents has gone to Africa, and 62 cents to give God's truth to the Indians? Thank each one who gave the offering, please. Sevierville comes next:

"I send you \$1 to commemorate my 82d birthday, and another from my four grandchildren, Lucile, Broadus, Angus and Olivia Maples.

"We hope this year will bring you

many glad tidings of joy, and that the Young South will remember me in their prayers."—Mrs. James Maples.

I do not know how many times this dear mother in Israel has done this on her birthday. How glad we are to know always that God has kept her through another year! We must not forget to ask God's blessing on her again. May He hold her tight as she goes gently down the hill.

May the grandchildren never lose her precious example. We thank her and them from our hearts as we give the offering to Japan.

And then here is Coal Creek: "We enclose \$1.20, the proceeds of our Sunday eggs. You will apply it as you think best.

"We have lived in Virginia the past five years, and are glad to be home again."—Koryn and Jerome Johnstone.

We are so glad to welcome you back to Tennessee. Here are our glad hands.

Let us give this to the Home and Foreign Boards, 60 cents to each, and we are most grateful. Let us hear again from you.

I am always so glad when I see the Mount Juliet postmark. I know there is a generous gift before I open the letter, and this one was particularly welcome. Will you read it with me? It says:

"Enclosed find

FIVE DOLLARS.

Give \$1 to our Missionary in Japan, \$1 to Ministerial Education, \$1 to the Home Board, \$1 to Mr. Medling's Chapel, and \$1 to the Margaret Home."—Mrs. R. N. Martin.

Is that not nicely distributed? Thank you so much, Mrs. Martin.

Next time I go to Lebanon to see Mrs. Phillips, I mean to hunt up our friend at Mount Juliet. I want so much to know her, to clasp her hand, and talk to her. She has been so kind to use the Young South all these years.

That's all. But will you not double or even treble the amount of today next week? If you have not written to the Young South this year, write now! If you have written before, write once again. Don't leave it for somebody else, but come on your self, and help nobly in April.

You remember the address? Mrs. L. D. Eakin, 615 Poplar Street, Chattanooga, Tenn. Just pile in the letters all the April days. And may God bless you in it.

Fondly and hopefully yours,
LAURA DAYTON EAKIN,
Chattanooga.

RECEIPTS.

First half year	\$256 28
October, November, December, 1909	363 93
January, 1910	159 39
February, 1910	49 19
To March 23, 1910	49 03
Last week in March:	
For Foreign Board—	
Primary Class of Elim S. S., by M. L. B.	63
Grandmother Maples, Sevierville (J)	1 00
L., B., A. & O. Maples, Sevierville, (J)	1 00
K. & J., Johnstone, Coal Creek	60
Mrs. R. N. Martin, Mt. Juliet, (J)	1 00
For Home Board—	
Primary Class of Elim S. S., by M. L. B.	62
K. & J. Johnstone, Coal Creek	60
Mrs. R. N. Martin, Mt. Juliet	1 00
For Ministerial Education—	
Mrs. R. N. Martin, Mt. Juliet	1 00
For Margaret Home—	
Mrs. R. N. Martin, Mt. Juliet	1 00
For Foreign Journal—	
Mrs. H. D. Huffaker, Chattanooga	25

For Church in Japan—

Mrs. R. N. Martin, Mt. Juliet.	1 00
Total	\$887 52
Received since May 1, 1909.	
For Foreign Board	\$217 53
" Home Board	74 30
" State Board	155 15
" S. S. Board	5 19
" Orphans' Home	249 49
" Kokura Chapel	39 45
" Ministerial Relief	14 09
" Ministerial Education	9 00
" Margaret Home	18 37
" Mt. Pisgah Church	6 00
" Foreign Journal	11 50
" Home Field	4 50
" Literature	11 90
" Church in Japan	17 75
" Chinese Scholarship	20 00
" B. & R.	12 00
" For Christmas offering	17 68
" Training School	2 00
" Ex. fund	50
" Postage	1 12

Total \$887 52
N.B.: \$1,000—\$887.52—\$112.48. We must raise \$112.48 in April. See to it, everybody. L. D. E.

RAILROAD RATES TO CHICAGO

For the Northern Baptist Convention, May 6 to 14, 1910.

The Central and Western Passenger Associations have agreed to make a rate of one and one-half fares for the round trip upon the certificate plan.

This rate is granted upon the following conditions:

1. That one thousand (1,000) or more persons, holding certificates issued in connection with tickets purchased at regular one-way fare at not less than \$1 each, shall be in attendance.

2. That each certificate shall be signed by some officer of the Convention, who can certify that the required number has been obtained, and then validated by the joint agent in attendance at the meetings upon the days specified.

3. That the ticket for the going trip is purchased not more than three days prior to the opening session of the Convention, and that the return ticket is procured not later than three days after the Convention closes.

4. That each person will pay to the joint agent the sum of 25 cents (25c), when ticket is validated.

The Trans-Continental Passenger Association has authorized a flat rate of seventy-two dollars (\$72), for the round trip from California and Northern Pacific Coast common points.

The Southwestern Passenger Association has declined to make any special rate.

The Trunk Line and New England Associations have been asked to concur in the rate made by the Central and Western Associations, but they have not been heard from.

Persons living west of the Missouri River and east of the Pacific Coast should come to Missouri River points and there buy tickets with certificates to Chicago.

Persons living south of the Ohio River can come to Ohio River points and there get tickets at Convention rates.

The Transportation Committee has had to make a deposit with the Central Passenger Association as a guarantee of the expenses of the joint agent, in case the required 1,000 certificates are not obtained.

We hope very soon to publish a list of names of brethren from each State, city and section of the country who will act as transportation leaders for that section.

These brethren will gladly give full particulars, and we suggest that delegates get in touch with these brethren,

Weak Hearts

"I was terribly afflicted with my heart. At times it seemed to miss every other beat. I took Dr. Miles' Heart Remedy until my trouble was all gone—it has never returned."

R. R. PENN, Springville, Iowa.
One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering or faint spells, you may know your heart is weak. There is nothing better for a weak heart than

Dr. Miles' Heart Remedy.
It has brought relief to thousands, it should to you, even in cases of long standing.

The first bottle will benefit; if not, your druggist will return your money.

and so far as possible arrange to go with them.

From most points within the territory of these two Associations the rate to Chicago is 2 cents per mile, hence the rate granted for the round trip will be only 3 cents per mile.

This should insure a very large attendance. JOE P. JACOBS.

For the Transportation Committee.

RESOLUTIONS CONCERNING REV. T. R. WAGGENER.

At a meeting of the First Baptist church, Athens, Tenn., held on Sunday morning, March 20, 1910, the following was unanimously adopted:

Whereas, our retiring pastor, Rev. T. R. Waggener, has been called to, and has accepted the pastorate of, the First Baptist Church, Hubbard City, Tex., and will soon leave for that field,

Be it resolved, That we cordially commend him to the brotherhood of Texas, and bidding him Godspeed in his work, pray God's blessings upon him and his family.

The church clerk was directed to furnish to the Baptist Standard of Texas, and the BAPTIST AND REFLECTOR of Tennessee, copies of this for publication, and to furnish a copy to Brother Waggener, and to keep a record of the same.

In behalf of the church,
FRANK DODSON,
Church Clerk.

Athens, Tenn.

COOKEVILLE MEETING.

Rev. R. D. Cecil, pastor evangelist, came here on Monday, Feb. 28, and began preaching during the week, and continued until the next Sunday night. We have not had any pastor for some time, and have had no Sunday School nor prayer meeting. While Brother Cecil was here the church was encouraged. Received five new members, four by letter and one by baptism.

We also organized a Sunday School with thirty members. Rev. W. H. Runions, the church builder, is expected to preach for us some. Brother Cecil went from here to Algood, and preached Monday night, and from there to Oneida, where he began a meeting on Tuesday night. J. F. STORIE.

Rev. R. D. Cecil, pastor-evangelist, preached 12 sermons at Oneida church. During the services there were three additions to the church. At the close of the services, Rev. G. W. Cecil was called as pastor and accepted. A Sunday School was also organized by the church. The church also agreed to have prayer meeting each Wednesday evening.

The women were called together and W. M. U. and Ladies' Aid organized with eleven members. Bro. Cecil went from here to Winfield to preach Sunday and Sunday night, and at other points in that section.

FRONA BLEVINS,
Oneida, Tenn.

FINE POST CARDS FREE.

Big Package Sent to All Our Readers Who Write at Once.

To any reader of this paper who writes immediately and encloses 2-cent stamp we will mail a set of five most beautiful post cards you ever saw.

Last Sunday being set apart by our church as missionary day, all seemed ready for the occasion. Saturday afternoon the weather was threatening, and we feared our congregation would be small Sunday, but not so.

J. E. ALDRIDGE

Saulsbury, Tenn.

Down here we are awake to the great needs of the Boards at this time. We are mindful that "The heavens of heavens is the Lords, and the earth hath He given to the children of men."

Rutherford, Tenn.

Sunday, March 27, and Saturday before, were our regular days of meeting at Unity Baptist church.

always glad to meet the Unity folks. They are so kind, and always seem glad to meet their pastor.

J. W. BARNETT

Parsons, Tenn.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking.

Rev. W. C. Tallant, of Ooltewah, Tenn., and Miss Myrtle Longley, of Apison, Tenn., were married March 27, the writer officiating.

J. A. HUDLOW

Apison, Tenn.

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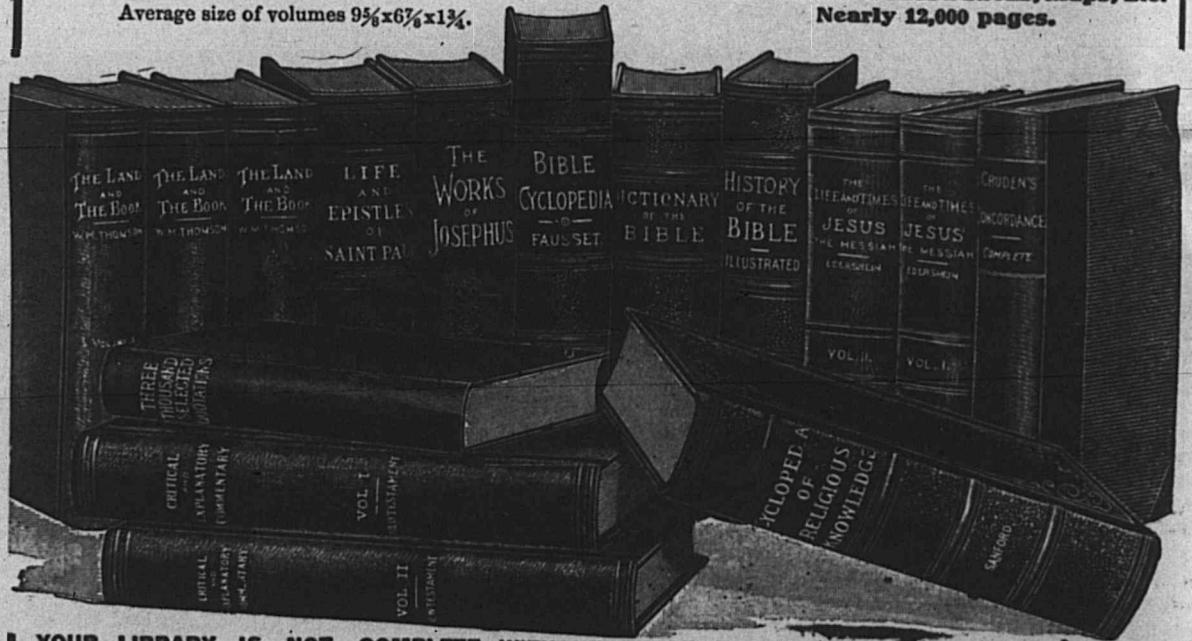
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AMONG THE BRETHREN.

By FLEETWOOD BALL.

The church at Elkton, Ky., has called Rev. Will R. McEwen, formerly of Jonesboro, Ark., and he has accepted for full time, the work to begin June 1.

Rev. J. W. Vallaudingham, of Glendale, Ky., has accepted the care of the church at Gilead, Ky., and has rooms in Lynnland College. He reports that institution highly prosperous.

The First Church, Charleston, Mo., under the leadership of Rev. W. P. Pearce is building a \$35,000 church house. The corner stone was laid March 15. Bro. Pearce heads a party for Europe June 1.

Rev. Ray Palmer, recently pastor at Jefferson City, Mo., recently held a meeting with Rev. W. B. Hutchinson at Hutchinson, Kan., which has resulted already in over 80 accessions, and the pastor says the number will run to 100.

Rev. R. S. Gavin, of Huntsville, Ala., has been unanimously called for an indefinite period of time to the care of the First Church, Enterprise, Ala. He accepts and has moved on the field.

Deacon Chester A. McWherter, aged 28, of Cottage Grove, died last Friday after a brief illness of consumption. He was one of the noblest young men of our acquaintance, and wielded a mighty influence for God. A young wife, baby and a host of other relatives survive him. Having witnessed his conversion, baptized him and ordained him a deacon, this writer officiated at the burial Saturday in the presence of a great throng.

Rev. R. L. Bunyard, of Gallman, Miss., accepts the care of the church at Magnolia, Miss., taking effect April 1. Since the recent acceptance by Rev. J. E. Thigpen of the care of the church at Flora, Miss., a contract has been let for the construction of a new brick church building to cost \$10,250, to be completed by August 1.

Rev. E. H. Cunningham, formerly of Paducah, Ky., has accepted the care of the church at Carthage, Tex., and is on the field.

Rev. A. A. Hutto, of Athens, Ala., has accepted the care of the First Church, Cisco, Tex., and has moved on the field. Bro. Hutto is pronounced a strong man.

The recent revival in the First Church, Abilene, Tex., in which Evangelist T. T. Martin did the preaching, resulted in 64 additions, 34 by baptism. Dr. C. C. Coleman, the pastor, is happy.

Will D. Upshaw, of Atlanta, Ga., continues to improve slowly at Winona, Miss., where he is bed-ridden because of a broken thigh. Using his faithful wife as an amanuensis, he presses the work of editing the *Golden Age*.

Rev. W. A. Hamlett, of Temple, Tex., is assisting Rev. J. W. Loving in a revival with Tuam Avenue Church, Houston, Tex., which gives promise of most gracious results.

Rev. Robert D. Wilson, of Marshall, Tex., is assisting Rev. Thornton A. Payne in a most gracious meeting in Bishop Street Church, Houston, Tex.

By motion of Dr. W. W. Landrum, of the Baptist Pastors' Conference, of Louisville, decided to hold its meeting of the first Monday in May in Iroquois Park, and that it will be an all-day picnic session, with quilts, stories, etc.

Twenty-second and Walnut Street Church, Louisville, Ky., of which Dr. M. P. Hunt is pastor, is considering the employment of a business man on a good salary to take over all clerical work and to aid the church in seeing that each member shall bear his part in the church expenses. Not a bad idea.

Dr. F. C. McConnell, of Waco, Tex., is advocating an East and West line dividing the territory of the Northern and Southern Baptist Conventions. Dr. McConnell is a hundred fold wiser

than we are, but we consider such a contention folly. Let each Convention push the work of the Lord wherever it will. No Convention has the power to compel any church to co-operate with it.

The *Baptist World* makes out its case against Dr. W. P. Throgmorton and the churches of the Illinois Baptist Association of having once co-operated with Ben M. Bogard's Gospel Mission Convention. But even that is no reason why the Illinois brethren, having seen their folly, should not now co-operate with the Southern Baptist Convention. As well say the Foreign Mission Board has made a mistake in appointing as missionaries ex-Gospel Missioners.

Evangelist D. P. Montgomery, of Charleston, Mo., lately held a revival with Rev. W. P. Stewart, of Elizabethtown, Ky., resulting in 55 additions. Every one that professed conversion united with the Baptist church except one. That's carrying out the commission well.

Dr. A. C. Wilkins has resigned as pastor at Abbeville, S. C., to take effect June 1. He has wrought well here for eight years.

Dr. J. W. Lynch, of the First Church, Durham, N. C., will deliver the joint commencement sermon of Furman University and Greenville Female College at Greenville, S. C., in June. Dr. O. P. Gifford, of Boston, will deliver the Literary address for the Furman students.

Evangelist L. C. Wolfe, of Shawnee, Okla., and singer, D. R. Wade, are assisting Rev. E. E. Dudley and the First Church, Jonesboro, Ark., in a revival.

Rev. Tillmar B. Johnson, of Beech Street Church, Texarkana, Ark., captured the members of the First Church, Fayetteville, Ark., on a recent visit. They are likely to make an effort to secure him as pastor.

Evangelist H. A. Hunt, of the Home Mission Board is assisting Rev. O. J. Wade in a revival with Immanuel Church, Little Rock, Ark., preparatory to a great meeting of all the churches, led by Dr. Leu G. Broughton, of Atlanta.

The recent revival at Columbus Street Church, Waco, Tex., where Rev. U. S. Thomas is pastor, in which Dr. R. G. Bowers, of Little Rock, Ark., assisted, resulted in 43 additions, among them several prominent business men.

The handsome new church at De Ridder, La., where Rev. L. M. Cole is pastor, was recently dedicated, Dr. H. A. Sumrall, of Shreveport, La., preaching the sermon. Addresses were made by Revs. L. W. Sloan, of Westlake, C. P. Roney, of Leesville, and others.

Dr. W. W. Hamilton, of the First Church, Lynchburg, Va., is assisting Rev. W. L. Ball in a revival with Tabernacle Church, Richmond, Va.

Rev. J. Trueman Anderson has resigned the care of Lee Street Church, Baltimore, Md., to accept a call to Norfolk, Va., succeeding Rev. A. J. Fristoe, who has become State Evangelist.

Dr. George S. Kennard, of Williamsburg, Va., has been called to the care of the First Church, Ashland, Ky., and the Virginians are very much afraid he will accept.

Rev. J. T. Riddick, of the Second Church, Newport News, Va., has declined the hearty call extended him by the church at Camden, Ark.

Rev. A. L. Blizzard, of Hartford, Ala., has accepted the care of the church at Ozark, Ala., in the same State. The Alabamians consider him a blessed Blizzard.

Rev. W. L. Cutts, of Canton, Ga., has been heartily called to the care of South Broad Street Church, Rome, Ga., and it is believed he will accept. The Rome church seems anxious to welcome such Cutts.

The First Church, Anniston, Ala., has lost its pastor, Rev. C. W. Henson, who

has accepted the care of the church at Tallapoosa, Ga., and is on the field.

The *Christian Index* speaks glowingly of the magnificent preaching and work done by Dr. William Lunsford, of Edgefield Church, Nashville, in a recent revival with Tarnall Square Church, Macon, Ga.

The church at Hopeville, Ga., where the Georgia Baptist Orphans' Home is located, has called as pastor Rev. J. C. Solomon, of Atlanta, Ga.

President John W. Crouch has resigned as the official head of LaGrange College in Missouri, to take effect in the late spring. His prosperous administration has extended over five years.

Evangelist D. P. Montgomery and singer, J. W. Jelks, began a meeting with Rev. H. W. Cole, of Bales Avenue Church, Kansas City, Mo., last Sunday.

Fifty-six have joined the First Church, St. Joseph, Mo., Dr. T. W. O'Kelley, pastor, since the revival conducted by Evangelist M. F. Ham, of Bowling Green, Ky., began, and the work goes on.

Rev. M. E. Broadus, of Clarksville, Mo., has resigned as pastor there and at two other near-by points, to take effect May 1. He has moved to St. Louis.

In the revival with the First Church, Hutchinson, Kan., in which Evangelist Ray Palmer assisted Rev. W. B. Hutchinson, there were 85 additions, 57 by baptism. Bro. Palmer left for Erie, Pa., to assist Rev. A. Frank Houser and the First Church of that city in a meeting.

It is announced in the *Word and Way* that the Baptist University, of Shawnee, Okla., is hopeful of securing Dr. W. J. McClothlin, of the Southern Baptist Theological Seminary at Louisville, as President.

Admiring friends of the veteran editor, Dr. D. B. Ray, of Oklahoma City, Okla., founder of the *American Baptist Flag*, have given him a beautiful new home on Putnam Heights, and he has moved into it.

Rev. J. J. Kellam, of the First Church, Oakcliff, Tex., has accepted the care of the church at Coleman, Tex., and begins work April 1.

Infuriated by drink, A. T. Griffey, of Lexington, Tenn., forced a difficulty on his son, Herman, Sunday night, and made an effort to shoot the young man. Knocking the barral of the gun down, the load passed under his arm and lodged in the breast of Miss Rubie, daughter and sister of the belligerent. The young lady is not expected to recover. She is a member of the Baptist church. The writer baptized her last September.

Rev. L. B. Boney, of Accomac, Va., has accepted the care of the church at Lake City, S. C. He is one Boney pastor from which the churches get lots of meat.

Corresponding Secretary Livingston Johnston, of Raleigh, N. C., has been called to the care of the church at Kingston, N. C., but the brethren are urging him to continue as missionary secretary.

Rev. Rolvix Harlan has accepted the care of the Central Church, Kansas City, Mo., succeeding Rev. Theo. Hanson. Bro. Harlan was, until lately, professor of economics and history in Otawa University.

Rev. M. E. Woolridge, of Gleason, Tenn., supplied most acceptably at Gleason recently for his pastor, Rev. G. T. Mayo, of Dresden, Tenn. Bro. Woolridge would do fine work with some strong church.

In the revival with the First Church, Martin, Tenn., in which Rev. L. D. Summers, of Perycar, Tenn., assisted Rev. I. N. Penick, there had at last ac-

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count been twenty additions. Rev. I. N. Penick, of Martin, says: "We are doing our best here in the Lord's work under fire from every quarter. The school is doing fine despite the opposition. I am loaded nearly to death with work, but we will all do our best on all lines. It is in my mind to try a tent meeting some time this summer or fall, provided my people think it wise."

DIET THAT CURES CONSUMPTION.

"STRIPPINGS"—ALL CREAM—NOT MILK.

By B. J. KENDALL, M.D., GENEVA, ILL.

(No less a medical authority than Dr. Osler says: "The cure of tuberculosis is a question of nutrition; make a patient grow fat and the local disease may be left to take care of itself." Many others who have occupied the highest position in the medical profession have said the same; but none have pointed out a successful way of accomplishing it.)

The most certain method ever adopted for the cure of the "Great White Plague" is through the diet used as per directions given below, which can be taken at home and comes within the reach of the poor as well as the rich.

The modus operandi is to force the body to take on fat, a desideratum long felt by the medical profession, but never before attained to.

During the last fifteen years I have prescribed this diet in hundreds of instances, and where directions have been followed strictly it has raised the weight and increased the strength and vitality of the patient rapidly up to a normal condition, thus enabling nature to assert her sovereign right to be the dominating force in the body, and the germs causing consumption have been overcome, and the cure accomplished. Some have gained a pound a day, and would gradually take on less until they would not increase in weight more.

The all-important thing is to drink large quantities of milk strippings (the very last of the milking, which is all cream when a proper cow is selected.) This seems so simple and easy that many have refused to follow directions, and demand medicines to cure them; but there has not yet been discovered any medicine that is a specific for consumption.

To get best results a healthy cow should be selected, one that does not cough and one that gives very rich milk. A Jersey cow is preferable. The milk should always be tested, to be sure that there is a large per cent of cream in it.

The last quart should be milked into a separate dish which rests in a larger vessel containing warm water just sufficient to prevent the strippings from cooling below blood heat. The cow should be thoroughly cleaned to prevent any dirt getting into the milk so the patient can blow back the froth and drink at once without straining, as this cools it too much.

Begin by drinking nearly a pint in the morning and the same at night, and increase the quantity gradually, so that in ten or fifteen days a full quart will be taken twice a day. It should be taken immediately after milking, before it has had time to cool any. All should be taken that can be without too much discomfort, and then rest two or three minutes and drink more and rest again, and so on until a full quart has been taken as soon as it can be conveniently. In about fifteen minutes the patient should eat at the table such articles of food as are known to agree with the stomach. At noon eat as usual.

When the strippings are not allowed to cool below blood heat, and taken immediately after it is milked, a full quart will be transfused into the circulation in a remarkably short time.

I never have seen a case but could take the strippings without any discomfort worth mentioning when above directions were followed strictly, although some have declared they could not before trying it; but when they delayed taking for half an hour, and the milk had cooled ten degrees I have seen

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One gallon of our Spotless paint covers 250 square feet of service with two heavy coats that will last. It can be spread over 300 square feet or more, but we think the best results will obtain if well brushed out on 250 square feet, two coats.

To determine how much paint you will need for your building, multiply the number of feet around it by the height of the walls. This gives the number of square feet of surface to be painted. Divide the product by 250 and the result will be the number of gallons of paint required to paint the building with two good substantial coats of Spotless ready mixed house paint. Thus:

Feet around house, or length of front rear and both sides,	100 feet
Multiply by height of walls,	20 feet
Divide by 250,	2000 square feet 250)2000(8 gal. for 2 coats 2000

Eight gallons then is the amount needed for this building. We guarantee full measure and weights and that our paint will cover 250 square feet of surface with two heavy coats.

The above rule is correct except in the case of white paint, which should have three coats instead of two. Add 25% to your quantity in ordering white, as this will give you enough for a third coat and will assure you a dead white surface.

If you cannot calculate your paint bill, send us the dimensions of your building, and we will make the calculation for you at once without any charge.

half a pint make them very sick. The great secret of success with it is in taking it immediately after milking and not allowing it to cool below blood heat, taking a full quart morning and evening and having milk that it very rich.

The following is a typical case: Mrs. A. E. was suddenly startled to find her weight was forty pounds below normal. She was coughing terribly, and soon had a very profuse hemorrhage from the lungs, that came near taking her life. I at once began the use of the milk strippings after hemorrhage was stopped, and in a few days (about ten or fifteen), she had gained nearly a pound a day, and was soon able to get out of bed and go around the house. She gained quite rapidly, and as her

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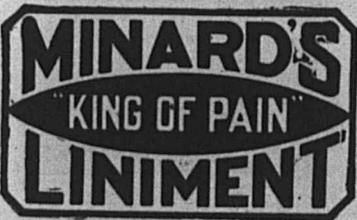
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weight and strength increased her cough decreased. When she had gained thirty pounds in about three months her cough left her. I had her continue the same diet for six or eight weeks longer, and she gained ten pounds more, and then would not take on more flesh. She was then as well as she ever had been, and continued well after the stripings were discontinued.

She took no medicine after the hemorrhage was stopped excepting a little pepsine and some other digestive, to aid digestion, and a simple cough remedy to ease the cough; but tar, fobelia, opium, tartar emetic and such medicines as disturbed the stomach and interfere with digestion were carefully avoided.

It is easy for those on a farm to carry out this method, and on several occasions parties who lived in the city purchased a suitable cow, and after complete recovery, in every instance, they sold the cow for nearly as much as was paid for her.

I do not remember any case that followed the directions strictly that was not cured, but several persisted in declaring they could not take it until so much valuable time was wasted that they lost their lives by it.

I have found the same diet, when above directions were carried out carefully, equally successful in increasing the weight and strength of those run down and debilitated from other causes.

Christian Science in the Light of Holy Scripture. By Rev. I. N. Haldeman, D.D. Fleming H. Revell Co., New York. Price, \$1.50, net.

This is the greatest book ever written on the greatest fallacy of the age. He handles the matter of "No Matter," "Man Incapable of Sin," "Man Never Sick," "No Death," "God not a Person," "Jesus Not the Christ," and "No Final Judgment," in masterly way. He judges this false religion by the book. It is simply unanswerable.

Arnold's Practical Commentary. Fleming H. Revell, Co., New York. Price, 50 cents.

This is another valuable help on the Sunday School lessons for 1910. It is practical and comprehensive. It is probably one of the best helps for the money to be found. The abundance of good material is sufficient for anyone.

Men and Missions. By W. T. Ellis. Sunday School Times, Philadelphia, Pa. Price, \$1.25.

The writer is the well known journalist and newspaper writer who made a trip around the world. He made a special study of missions. The book is admirable for the present interest in the laymen's work. It will be a blessing to every man who reads it.

Korea in Transition. This volume is by James S. Yale, for twenty years a missionary in Korea. It is published by the Young People's Missionary Movement, New York. Price 50c.

Mr. Gale's twenty years among the wonderful people of Korea makes him an authority on the subject. It is a most thrilling story, and it is highly illustrated, and makes a valuable book.

South America, Its Missionary Problem.

By Dr. Thos. B. Neeley, who has traveled all over South America. Published by the Young People's Missionary Movement. Price 50 cents. Dr. Neeley's experience fits him to give this vivid picture of the people and country. Robert E. Speer says that South America is the most needy missionary field in the world. He has traveled on almost every continent.

W. C. GOLDEN

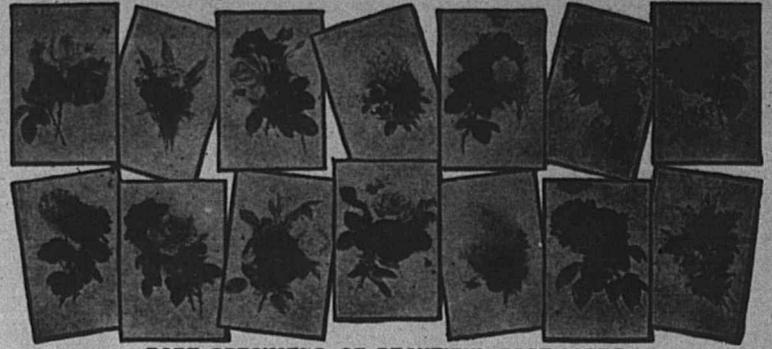
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TENNESSEE COLLEGE NOTES.

Mrs. L. B. Jarmon, of Wartrace, visited her daughter, Miss Fannie McClean, during the week end. After the visit Miss Jarmon joined relatives in Nashville for the day.

Mr. L. G. Walker, of Chattanooga, editor of the *Chattanooga Times*, and Grand Commander of the Knights Templar of Tennessee, the guest of Mr. Charles Byrn, visited the college Tuesday morning and gave to the young women two great thoughts in his chapel talk: Women are designed by God to preserve the tender and delicate charm of society rather than to be bread winners, and then the other added thought: to the good woman men must look for their ideals and standards. No more earnest talk has ever been given in so brief a space of time as was made by our distinguished visitor, and it rests with us for inspiration.

Miss Sarah Byrn, a former student of Tennessee College, was our chapel guest.

Miss Almetta Jarmon, of Bell Buckle, was the guest of the college a few days past.

On Friday evening, March 18, at 8 o'clock a student recital with representatives from the departments of vocal, piano and elocution, was given. We want to add a plea to the public who are interested in self-culture, or in the fostering of art for art's sake, to attend these recitals. The inspiration those young students receive from your presence is invaluable, and will their efforts not inspire you? We shall welcome you.

The Tuesday morning chapel exercises are occasions to be looked forward to with real pleasure. Rev. Alex Bealer, pastor of the Baptist Church of Murfreesboro, a man of great literary ability, coupled with his powers as a preacher, gives us a series of lectures prepared on his travels abroad. We wish to extend an invitation to town friends to join us in the delights of the hour—8:30 to 9. On this past Tuesday Brother Bealer gave place to Mr. Walker, of Chattanooga, and Mr. Byrn and other exercises in honor of the visitors, and lay before us only a few humorous incidents of his travels.

The College Chorus Class gave a delightful number, with Miss Campbell as director, and Miss Denmark at the piano.

Fine congregation at Hillsdale Saturday and Sunday. The day was beautiful and warm. Services splendid. Shortly after arriving home I was called to my front gate and officiated in the marriage of Russel Belcher to Miss Etta Belcher. They went on their way rejoicing, and I returned to my porch.

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Rev. R. D. Cecil, pastor evangelist preached Saturday at Pleasant Grove Church, Saturday evening at Bethlehem Church, and Sunday afternoon at Piney Grove Church. He preached at Winfield church Sunday morning and evening, and organized a B. Y. P. U. with 22 members. There were 42 in Sunday School. Bro. Cecil seemed to be delighted with his visit, and the churches seemed to be delighted to have him with them.

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